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# A PRIMER OF PERSIAN

CONTAINING SELECTIONS FOR  
READING AND COMPOSITION  
WITH THE ELEMENTS OF SYNTAX

G. S. A. RANKING

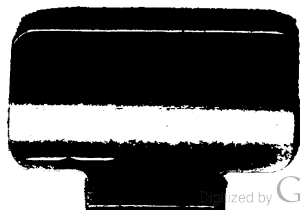
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# A PRIMER OF PERSIAN

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READING AND COMPOSITION  
WITH THE ELEMENTS OF SYNTAX

BY

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## INTRODUCTORY

THIS little work has been compiled in order to provide the beginner in Persian with a varied selection of passages for reading, and also for translation from English into Persian. Each passage has its own vocabulary attached to it, and in the selection from the Gulistān with which the Persian extracts begin, as also in the extracts from the Shāh's Diary, all vowel-points have been inserted, as the author knows by experience how much time is wasted by beginners in endeavouring to read unpointed Persian. Extracts from Persian newspapers have been introduced in order to familiarize the student with the journalistic style, as also a few copies of letters which will be useful as examples of correspondence as carried on among friends.

The ordinary course of instruction in Persian has been hitherto confined to so-called 'classical' Persian, whereas for practical purposes a knowledge of the language of to-day, modified as it is by foreign elements, is essential for a serviceable acquaintance with Persian. The few pages on Syntax will, it is hoped, supply sufficient material for the beginner in his early attempts at composition.

OXFORD :

*October, 1907.*



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## I. PHONOLOGY

THE Persians employ the Arabic alphabet, which has been in use among them since the Arab conquest (A.D. 641–651). This alphabet consists of thirty-two letters, which are connected from right to left in forming words. Each letter is subject to slight modification of form according to its position in the word. If the subjoined examples are carefully studied there will be little difficulty in recognizing the various forms of the letters.

The student is requested to read the remarks which follow the alphabetical tables during his study of the alphabet.

With regard to pronunciation it should be borne in mind that in the transliteration adopted in this work the equivalents of the vowels employed are as follow:—

*a* has a sound between a short *u* and a short *e*: for example, the word *باس* *bas* will be something between the English *bus* and *bess*.

*u* has the sound of the *u* in the English words *bull*, *full*.

*i* has the sound of the *i* in *pistol*.

The corresponding long vowels are—

*ā*, which has the sound of *a* in *father*.

*ū*, which is to be sounded like the *u* in *June*.

*ī*, like the Italian *ī*, or the *ee* in *beech*.

The diphthongs which occur are formed when either of the semi-vowels *و* *vāo* or *ی* *yā* is combined with the short *a* sound represented by the mark *fatḥa*. Thus,

*و* is to be pronounced between the sounds of *ou* in *mouse* and *o* in *hose*. Ex. *حوض* *ḥauz*, a reservoir.

*ی* has a sound between *ay* in *day* and *ie* in *die*. Ex. *می* *mai*, wine.

## ALPHABET

NAME OF LETTER	ISOLATED FORM	MEDIAL FORM	FINAL FORM	TRANSLITERATION	EXAMPLES		
					INITIAL	MEDIAL	FINAL
alif	* ا	ا	ا	ā	آب <i>āb</i>	مال <i>māl</i>	خدا <i>khudā</i>
be	ب	ب	ب	b	بَس <i>bas</i>	آبر <i>abr</i>	لب <i>lab</i>
pe	پ	پ	پ	p	پُل <i>pul</i>	سپَر <i>sipar</i>	چپ <i>chap</i>
te	ت	ت	ت	t	تو <i>tu</i>	سِتَم <i>sitam</i>	دَسْت <i>dast</i>
se	ث	ث	ث	s	ثَبَات <i>sabāt</i>	مِثْل <i>miṣl</i>	بَاعَث <i>bā'is</i>
jūm	ج	ج	ج	j	جُفْت <i>juft</i>	عِجَم <i>'ajam</i>	کَج <i>kaj</i>
che	چ	چ	چ	ch	چَرَن <i>charḥ</i>	بَچَا <i>bacha</i>	خَرَج <i>kharch</i>
hā	ح	ح	ح	h	حُکْم <i>hukm</i>	مَاحِل <i>maḥal</i>	سُلُح <i>sulḥ</i>
khe	خ	خ	خ	kh	خدا <i>khudā</i>	لَکِث <i>lakht</i>	بَنَغ <i>yakh</i>
dāl	* د	د	د	d	دَام <i>dām</i>	آدَم <i>ādām</i>	داد <i>dād</i>
zāl	* ذ	ذ	ذ	z	ذَوَق <i>zauq</i>	رَازِل <i>raẓil</i>	کَاغَاز <i>kāghaz</i>
re	* ر	ر	ر	r	رَأْس <i>ra's</i>	مَرَد <i>mard</i>	مَادَر <i>mādar</i>
ze	* ز	ز	ز	z	زَمَان <i>zamān</i>	غَرَال <i>gharāl</i>	قَرَز <i>qazz</i>
zhe	* ژ	ژ	ژ	zh	زَالَة <i>zhāla</i>	مُزِدَا <i>muzhda</i>	پَز <i>pazh</i>



The preceding table gives the forms of the letters as they occur alone, or at the beginning, in the middle, or at the end of a word respectively.

It must not be forgotten that certain letters are not to be joined to the letter following (i.e. to the left). These letters are marked with an asterisk in the table. They will have either the isolated or final form, as the case may be.

For use as initial letters of words the isolated form of those letters which join to the left is to be used in an abbreviated form, as will be seen by reference to the examples given above. It will be recognized that the dots, in the various letters having similar ground forms as, for example, پ پ &c. ج ج &c., are the distinguishing marks by which the letters are recognized, and, speaking generally, the initial form of any letter is restricted to just so much of the character as will serve to identify it. Thus, ح و ض combined spell ح و ض ; چ ا ن : چان combined. In deciphering the above examples it will be observed that an oblique mark above a letter (—) denotes the short *a* sound, an oblique mark below the line (—) denotes a short *i* sound, a mark (—) above the line denotes the short *u* sound. These vowel-points are called respectively *fatha*, *kasra*, and *zamma*. Conjoined with the letters *alif*, *ya*, and *wao* they form either long vowels or diphthongs, as has been noticed. Similarly the absence of any vowel-sound is denoted by the mark (°) *jazm*, as in the word قَبْر qabr, while a doubled consonant has the mark (") *tashdīd* written over it, as in the words شَكَّ shakk, بَطَّ batt.

A careful study should be made of the alphabet and the examples given, special attention being devoted to acquiring an accurate knowledge of the system of transliteration. The sign آ is called *alif.i.mamdūda*, 'the prolonged alif.' This mark ˘ is not as is often said another *alif* written horizontally, but is a remnant of the word مَدَّ madda, a scribe's mark denoting that the *alif* above which it was written was to be pronounced with a long sound. The word *madd* in Arabic means 'prolongation'.

In some works this *alif.i.mamdūda* is written thus ॥, two alifs following one another.

The sign <sup>ا</sup> is called *alif-hamza*, and is, when found at the commencement of a word or syllable, merely a breathing. Its name indicates this quality, as the Arabic word *هَمَز* *hamza* means 'impelling', thus denoting the impulse necessary to the production of the sound. As example we may take the word *جُرأت* *jur'at*, pronounced *jur'-at* with a distinct hiatus between the two syllables and a fresh impulse (*hamza*) before the second half of the word is pronounced.

When occurring as the vowel-sound in words of one syllable, hamza is pronounced with somewhat of a bleating sound: e. g. *رأس*, *ra's*, a head, pronounced *raas*.

[The student is recommended to practise writing the words given as examples of the alphabet, both in the Persian character and with the transliteration as shown.]

## II. SENTENCE CONSTRUCTION

The subject (*مبتدا* *mubtadā*) will be a noun or its equivalent, and will stand as a rule first in the sentence, followed by the predicate (*خبر* *khabar*), e. g. :—

*زید قائم است* *Zaid qā'im ast*, Zaid is standing.

The predicate may consist of a verb and a predicate adjective, as :—

*رستم زورآور بود* *Rustam zūrāwar būd*, Rustam was strong ;

or again, of a verb and a predicate noun referring to the subject, as :—

*قباد پادشاه بود* *Qubād pādshāh būd*, Qubād was a king ;

or again, of a verb and an object, as :—

*صیاد شیر را کشت* *ṣaiyyād shīr rā kusht*, the hunter killed the tiger ;

or again, of a verb and its object, together with a predicate noun, or predicate adjective referred to the object, as :—

*بیچاره ملک را دشنام داد* *bīchāra malik rā dushnām dād*, the unfortunate man abused the king ;

*پادشاه اورا وزیر کرد* *pādshāh ūrā vazīr kard*, the king appointed him *vazīr*.

The subject may not need expression by a particular word in cases where the termination of the verb sufficiently expresses the subject, or in cases where the subject is indefinite, as:—

پرسید *pursīd*, he asked.

گفتند *guftand*, they said.

بنا کرده اند *binā karda and*, they (indefinite) have built.

آورده اند *āwarda and*, they (indefinite) have said.

بدانند *bidānand*, let them (indefinite) know.

معلوم میشود *ma'lūm mīshavad*, it appears.

### CONCORD

The concord of the verb with the subject is simple, that is to say, generally speaking, a singular subject requires a verb in the singular, and a plural verb follows a plural subject, as:—

پادشاه اشارت کرد *pādshāh ishārat kard*, the king made a sign.

برادران حسد بردند *birādarān ḥasad burdand*, the brothers bore envy.

خواهرانش گریستند *khāharānash girīstand*, his sisters wept.

A plural *inanimate* subject, however, takes a singular verb, as:—

کتابها چاپ میشود *kitābhā chāp mīshavad*, books are printed;

though in such cases also, in modern Persian more especially, the verb may occasionally be put in the plural, as:—

بعضی فوارها باهم بلند میشدند *ba'ze fawwārahā bāham buland mīshurdand*, several fountains were playing at once.

If, however, the plural *inanimate* subject be an Arabic plural, the verb must always be in the singular, as:—

اشجار بار آورده است *ashjār bār āwarda ast*, the trees are in fruit.

<sup>1</sup> It should be observed that و following خ, as in خواهر, is not pronounced.

Occasionally also a plural animate subject takes a singular verb in modern colloquial Persian, as:—

زن و مرد زیادی پیدا بود *zan o mard i ziyādī paidā būd*, many men and women appeared.

When the subject has a numerical adjective qualifying it, the verb should be in the singular by classical usage, as:—

پنجاه نفر مجروح گشت *panjāh nafar majrūh gash̄t*, fifty people were wounded.

Sometimes, however, in modern usage this rule is not observed, as for instance, دوست سیمد نفر سرچونها گل بسته در دست گرفته بودند *dūvist sīmad nafar sar. i. chūbhā gul basta dar dast girifta būdand*, two or three hundred people were holding in their hands nosegays tied to sticks. The singular verb is, however, more elegantly used. When, however, the plural of the numeral adjective is used to denote large collective numbers the verb must be in the plural, as:—

صدها مردم آمدند *ṣadhā mardum āmadand*, hundreds of people came.

A collective noun in the singular takes a plural verb, as:—

خلق از عذاب تو برهند *khalq az 'azāb. i. tū birihand*.

Two or more *personal* subjects, especially when pronouns, take the verb in the plural, as:—

من و امپراطور قدری صحبت کردیم *man wa Imperātor qadre ṣuḥbat kardīm*, I and the Emperor talked for a while.

من و او رفتیم *man wa ū raftīm*, I and he went.

Two or more *impersonal* subjects take the verb in the singular, as:—

باغچه و حوض و مهتابیست *bāghcha wa hauz wa mahtābīst*, there is a garden, a reservoir, and a terrace.

ورت مال و جاهست و زرع و تجارت *warat māl u jāhast wa zar' u tijārat*, even though thou possessest riches and honour and lands and merchandise.



## THE OBLIQUE CASES

The object of a verb is generally put in the Accusative Case, formed by adding *را* *rā* to the crude form of the noun or its equivalent, as:—

دزد را گرفتار کردند *duzd rā giriftār kardand*, they arrested the robber.

همه را بدرگاه ملک حاضر آوردند *hama rā badargāh.i. malik ḥāẓir āwardand*, they brought them all to the court of the king.

In cases where there can be no doubt as to the object, *را* *rā* may be dispensed with, as:—

ملک سر و چشمش ببوسید *malik sar o chashmash bibūsid*, the king kissed his head and eyes.

The Genitive Case is expressed in Persian most commonly by the use of the *إضافة* *iẓāfat*, which is the name given to the short vowel *kasra* placed between the two nouns between which the relationship is desired to be expressed, as:—

پادشاه ایران *pādshāh.i. Īrān*, king of Īrān.

کتاب معلم *kitāb.i. mu'allim*, the teacher's book.

آسایش عمر *āsāish.i. 'umr*, comfort of life.

The Dative Case is expressed in two ways:

(a) By adding *را* *rā* to the crude form of the noun, as:—

ملک را پروای او نبود *malik rā parwāe ū nabūd*, the king had no thought for him.

(b) By means of the preposition *با* *ba*, as:—

بولايت ديگر رفت *ba wilāyat.i. dīgar raft*, he went to another country.

کتاب را پسر داد *kitāb rā ba pīsar dād*, he gave the book to the boy.

This mode of expressing the dative is convenient in cases where the accusative of the object has to be expressed by the use of *را* *rā*, as in the last example.

The Vocative Case is formed in two ways :

(a) By placing the interjection ای *ai* before the nominative, singular or plural, as:—

مرد *ai mard*, O man ! مردان *ai mardān*, O men !

(b) By affixing an *alif* to the nominative singular, as:—

دوستا *dūstā*, O friend ! خدايا *khudāyā*, O God !

This *alif* is called الفِ ندا *alif.i.nidā*, 'the alif of calling.'

The Ablative Case is formed by the use of the preposition از *az*, as:—

از خانه بدر رفت *az khāna badar raft*, he went out of the house.

پول از من گرفت *pūl az man girift*, he took money from me.

The Locative Case is formed by using one of the prepositions با *ba*, در *dar*, بر *bar*, as:—

در شهر بغداد *dar shahr.i. Baghdād*, in the city of Baghdād.

بر زمین افتاده *bar zamīn uftāda*, fallen to the ground.

In modern colloquial Persian the locative is very commonly expressed by the crude form of the noun alone, with no preposition, as:—

اطاقی مادرَم است *uṭāq.i.mādaram ast*, she is in my mother's room.

اسبم را برده بُودَم رودخانه آب *aspam rā burda būdam rūdkhāna āb*  
بدم *bidiham*, I had taken my horse to water him at the river.

The Instrumental Case is most conveniently expressed by using the preposition با *bā*:—

با شمشیر کشت *bā shamshīr kush*t, he killed with the sword.

#### DEFINITION OF THE NOUN

There is no such thing as an article in Persian, definitiveness being obtained by omitting to affix to the noun the sign of indefiniteness. This sign is in the form of the letter ی *yā*, and is called in

Persian یای تنکیر *yāe tankīr*, 'the *yā* of indefiniteness.' Thus, پرسیدند را عاقلی *'āqilī rā pūrsīdand*, they asked a wise man. Omitting the ی, and writing را عاقل *'āqil rā*, the meaning would be 'the wise man'.

After the letter ى this ی takes the form َ (hamza), as:— بندۀ بنداى *bandaī*, a slave.

### THE GOVERNMENT OF THE VERB

The transitive verb in Persian usually takes an accusative of the object, as:—

مَلِكزَادَ را شنیدم *malikzāda rā shunīdam*, I have heard  
of a king's son.

این مَلِك را دشنام داد *īn malik rā dushnām dād*, this man  
abused the king.

دَر را پیش کُن *dar rā pīsh kun*, shut the door.

Many verbs, however, are constructed with prepositions:—

مَلِك در وى نظر کرد *malik dar wai nazar kard*, the king  
looked upon him.

از من گرفتند *az man giriftand*, they took (it) from  
me.

بر اسب نشست *bar asp nishast*, he mounted his horse.

Verbs of giving take an accusative of the object and a dative of the person, as:—

دوست را چندان قوت مَد *dūst rā chandān quwat mad*, do not  
give your friend so much power.

If, however, it is essential to define the object by the use of را *rā*, the dative is expressed by the preposition ب, as:—

اسب را بـ یوسف دادم *asp rā ba Yūsuf dādam mādiyām rā*  
را بپسرش *ba pisarash*, I gave the horse to  
Yūsuf and the mare to his son.

Impersonal verbs are also in use in Persian, and are used only in the 3rd person singular. Those in most common use are the verbs بایستن *bāyistan*, to be necessary or proper, and شایستن *shāyistan*, to be fitting, which make باید *bāyad* and شاید *shāyad*

respectively. If the person is expressed it more commonly precedes the verb in the dative case with *l*, *rā*, as:—

پادشاه را باید *pādshāh rā bāyad*, the king ought or must;

but it may be put in the subjective case, as:—

تو باید که ده خروار سیب بخری *tū bāyad ki dah kharwār sīb bikharī*,  
you must buy ten asses' loads of  
apples.

When the person is not expressed the construction will be as follows:—

باید دانست که *bāyad dānist ki*, one should know that.

چه باید کرد *chi bāyad kard*, what should be done?

where the apocopated infinitive is used. Or the verb is used absolutely, شاید و باید چنانکه *chunānki bāyad o shāyad*, as is fitting and proper. Or again, the aorist may be used, the person being indicated by the verb itself, as:—

باید بروم *bāyad biravam*, I must go.

The 3rd person singular of the aorist, present, past, past imperfect or conditional of *بایستن* *bāyistan* may be used in this impersonal construction, as:—

بایستی رفت *bāyistī raft*, he ought to have gone.

The 3rd person singular of the aorist (or present) of the verb *توانستن* *tawānistān*, to be able, is also used impersonally with the apocopated infinitive, as:—

با انواع و اقسام که نمی توان *ba anwā' wa aqsām ki namī tawān*  
شرح داد *sharḥ dād*, in various ways which it  
is impossible to describe.

این طور هرگز نتوان کرد *inṭaur hargiz na tawān kard*, one  
could never act in such a way.

With regard to construction of sentences, an important point to remember is that in many cases where in English a passive construction is used, this is not permissible in Persian. For instance:—the observatory tower is built upon a high hill, will in Persian appear thus: *برج رصد خانه روی تپه بُلندی ساخته اند* *burj-i. raṣad*

*khāna rū.i. tapa.i. bulandī sākhta* and, i.e. they have built the observatory tower on a high hill.

For the rest, the construction of the Persian sentence offers no special difficulties.

### THE CONCORD OF THE PERSIAN ADJECTIVE

The absence of any grammatical gender in Persian is a great assistance to the beginner, the adjective is indeclinable and undergoes no change for the sex of the qualified word. Thus, نیک *nīk*, good. A good man, *mard.i. nīk* مرد نیک, or نیک مرد *nīk mard*. Good men, *mardumān.i. nīk* مردمان نیک, or نیک مردمان *nīk mardumān*.

It will thus be seen that the adjective may precede or follow the noun, with this difference, that when the adjective follows the noun it must be connected with it by an *إضافت* *izāfat*.

The comparison of adjectives is effected by adding *تر* *tar* for the comparative, and *ترین* *tarīn* for the superlative, as:—

خانه من بزرگتر از خانه اوست *khāna.i. man buzurgtar az khāna.i. ūst*,  
my house is larger than his.

خانه قاضی بزرگترین خانه هاست *khāna.i. Qāzī buzurgtarīn.i. khāna hā'st*,  
the Qāzī's house is the largest of all the houses.

Or we may use another construction for the superlative, and say:—

از همه بهتر *az hama bihtar*, best of all.

### THE NEGATIVE (نهی *nahī*)

Negative statements are made by prefixing *ن* to the verb:—

برادر من نرفت *birādaram naraft*, my brother did not go.

Prohibitions (نهی *nafī*) are implied by the prefix *ن* to the imperative:—

همچو سخن مگوی *hamchū sukhun magū*, do not say such a thing.

In modern colloquial Persian prohibition is expressed more commonly by prefixing *ن* to the imperative:—

آنجا نرو *ānjā narau*, do not go there.

The negative of the infinitive is *نا* *nā*: *نا گفتن* *nā guftan*, not to say; *ذکر نا کردن* *ziker nā kardan*, not to mention.

### THE INFINITIVE

The infinitive is used—

(a) As subject, as:—

مردنت به که مردم آزاری *murdat bih ki mardum āzārī*, thy death is better than the oppression of mankind.

(b) As a noun-equivalent, in any case, as:—

صنعت کشتی گرفتن *san'at-i. kushṭī giriftan*, the art of wrestling.

فائده که از راستی کردن ایشان حاصل شود *fāida ki az rāstī kardan-i. īshān ḥāṣil shavad*, the advantages which are reaped from their well-doing.

(c) As object depending on certain verbs:—

کس نیارد ظلم و دست درازی کردن *kas nayārad ḡulm o dast darāzī kardan*, no one will dare to practise tyranny and high-handedness.

(d) As one of two objects, depending on certain verbs:—

اورا پیش ملک آمدن نگذاشتند *ūrā pīsh-i. malik āmadan naguzāshṭand*, they would not allow him to present himself before the king.

(e) As a verbal adjective denoting fitness, necessity, &c.

With the affix *ی* (called *لیاقت* *yā* *i. liyāqat*, 'the *yā* of fitness'), the infinitive is used to denote suitability, propriety, sufficiency, &c.

هرآنچه کردنی بود *harānchi kardanī būd*, whatever was to be done.

آب این جو خوردنی نیست *āb i īn jū khūrdanī nīst*, the water of this stream is not fit to drink.

رفتنی طهران بول نقد ندارم *raftanīyi Tehrānam pūl.i. naqd nadāram*, I have not cash sufficient for my journey to Tehrān.

*Conditional Sentences.* Condition may refer either to past or future time, consequently two constructions occur in Persian.

For cases in which both protasis and apodosis relate to bygone time the tense called by Persian grammarians ماضی شرطی *māḏīy.i. shartī*, the conditional past, is used in both clauses, as:—

اگر این دانا بودی کار او با نادان  
بدینجا نرسیدی *agar in dānā būdī kār.i. ū bā nādān badīnjā narasīdī*, had this man been wise his business with a fool would not have come to this pass.

This is the almost invariable construction in classical Persian.

In modern Persian, however, the aorist is sometimes used in the apodosis:—

اگر بنده نمیتوانستم این کار  
بکنم چه جهت داشت که  
قبول کنم و اخر هم شرمسار  
شوم *agar banda namitawānistam in kār bikunam, chi jihat dāsh̄t ki qabūl kunam wa ākhīr ham sharmsār shavam*, if I had not been able to carry out this work why should I accept it and be put to shame in the end?

Where both protasis and apodosis relate to future time, it is most usual to employ the preterite in the former clause, and the future, simple or compound<sup>1</sup>, in the latter clause, as:—

اگر برادرم آمد بگویم *agar birādaram āmad bigūyam*, if my brother comes I will tell him.

In such a case as this, however, the simple future may be used in both clauses, as:—

اگر بیاید بگویم *agar biyāyad bigūyam*.

<sup>1</sup> The simple future denotes imminence or proximity, the compound future a more remote contingency.

The following is an example of the use of the preterite in the protasis followed by the compound (remote) future in the apodosis:—

اگر ماندنی شدم البته شرفیاب  
خواهم شد *agar māndanī shudam albatta sharfyāb*  
*khāham shud*, if I should have to  
stay (in the city) I will certainly  
have the honour (of paying you  
a visit).

The conditional in a negative proposition is similarly constructed:—

باو عاید نداشته وگرنه سفارش  
مخصوص نوشته بودم *they did not return it to him, other-*  
*wise I would have written a special*  
*message.*

It will be observed that in this example the preterite is employed in the apodosis instead of the past conditional; this is not infrequent.

### ORATIO RECTA

*Reported Speech.* As a general rule the words of the speaker are quoted in their original form introduced by *ک* *ki*, called by Persian grammarians کافِ بیانیہ *kāfi. bayāniya* ('the explicatory *kāf*'), thus:—

He asked what was the matter with him,  
پرسید که اورا چه حالت است *pursīd ki ūrā chi ḥālat ast*,  
*lit.* He asked, saying, What is his condition?

The following extracts from both classical and modern Persian will serve as exercises in reading, and also as illustrations of the general principles of syntactical construction which have been dealt with in the foregoing pages. A glossary of the words occurring in the extract from the *Gulistān* of Sa'dī will be found at pp. 22 to 29.



## FROM THE GULISTĀN OF SA'DĪ, BOOK VII

1 مال از برای آسایش عُمَرَسْت - نَه عُمَر از بَهر گِرد  
*māl azbarāi āsāish. i. az'umr na 'umrast āsāish. i. az'umr gird*

کَرْدَن مال  
*māl kardan. i.*

2 عاقِلی را پُرسیدند کِه نیکبخت کیست - و بدبخت کدام -  
*kudām badbakht wa kīst nīkbakht ki pūrsīdand rā 'āqilī*

گُفت نیک بخت آنکُو خُورَد و کِشت - و بدبخت آنکِه  
*ānki badbakht wa kisht wa khurd ānki bakht nīk guft*

مُرد و هِشت  
*hisht wa murd*

3 بَخِش و مِثّت مَنَد کِه نَفْع آن بتو باز گردد

4 دو کَس رَنجِ یِبهودِه بردند و سَعی بی فائده کردند - یکی آنکُو مال اندوخت و نَخُورَد و دیگر آن کِه عِلْم آموخت و عَمَل نَکَرَد -

5 عِلْم از بَهر دین پُروَرَدَنَسْت - نَه از برای دُنیا خُورَدَن  
 بَیت

هَر کِه پَرهیز و عِلْم و زُهد قَرُوحْت ♦ خِرْمَنی گِرد کرد و پاک بسُوخت

6 مُلُک از خِرَدَمَنَدان جَمال گِیَرَد - و دین از پَرهیز گاران کَمال بَذِیَرَد - پادشاهان بَنَصِیحتِ خِرَدَمَنَدان از آن مُحتاجتَرند کِه خِرَدَمَنَدان بَقُربَتِ پادشاهان

قُطْعَه

7

بَند اگر بَشَنوی ای پادشاه در هَمّه دَفْتَرِه اَزین پَند نِیست  
 جَز بَخِرَدَمَند مَقَرَمّا عَمَل گَرِچِه عَمَل کارِ خِرَد مَند نِیست

8 سِه چیز بی سِه چیز پایدار نَمَاند - مال بی نِجارت - و عِلْم بی بَحْث و مُلُک بی سِیاست -

9 رَحْم آوردن بَرِیدان سِتَمَسْت بَرِذِیکان - و عَهو کَرَدَن از ظالِمان جَوَرَسْت بر مَظْلُومان -

10 بُر دُوستی پادشاهان اِعتِماد نَباید کرد و بر آواز خُوشی کُودکان غِتره  
نَباید شد که این بَجوایی مُتَبَدِّل گردد و آن بَجوایی مُتَغیِّر

11 دُشمنِ مَعیف که در طاعت آید و دُوستی نُماید مَقصود وی جُز آن  
نِیست که دُشمنِ قَوّی گردد - و گُفته اند که بر دُوستی  
دُستان اِعتِماد نِیست تا بَتَمَلُّقِ دُشمنان چو رسد

12 هَر که دُشمنِ کُچُک را حَقیر شُمارد بدان مِیجاند که آتشِ اِنْدک را  
مُهمل می گذارد

قطعه

امروز بکُش که مِیتوان کُشت ♦ کاتش که بُلند شد جَهان سُخت  
مگذار که زبَن کند کَمان را ♦ دُشمن که بَتِیمر مِیتوان دُخت  
13 سُخن تر میانِ دُودِ شَمَن چنان گوی که اگر دُوست گردند شَرمنده نَباشی

قطعه

در سُخنِ بادُستان آهسته باش ♦ تا نَدارد دُشمنِ خُونخوار گوش  
پیشِ دیوار آنچه گوئی هُوش دار ♦ تا نَباشد در پَسِ دیوار گوش  
14 هَر که با دُشمنانِ دُستان خُود صُلح کند سَر آزارِ دُستان دارد

بیت

بشوی آی خِردمند از آن دُوست دَست که بادُشمنانت بُود هم نِشست  
15 چُون در اِمضای کاری مُترَدِّدِ باشی آن طَرَف اِختیار کن که بی  
آزار تر بَرآید

بیت

بامردم سَهل گوی دُشوار مَگوی ♦ با آنکه درِ صُلح زَنَد جَنگ بَجوی  
16 بر عَجِزِ دُشمن رَحمت مَکن که اگر قَادر شود بَر تو نَبخشاید - بیت -

دُشمن چو بِنی ناثوان لاف از بُروت خُود مَزن  
مَغزِیست در هَر اُسْتُخوان مَر دِیست در هَر پِیَرهَن

17 دو کَس دُشمنِ مَلِک و دِینند پادشاهِ بی جِلْم و زاهدِ بی عِلْم

بیت

بر سر مَلِک مَبادا مَلِک فرمان ده که خُدا را نَبُود بندۀ فرمان بَردار

18 خَبَرِی که دانی که دلی بیازارد نُوخاموش باش تا دیگری بیازد

بیت

بُلْبُلَا مُرَدَّة بَهارِ بَیارِ خَبَرِ بَد بَبُوم باز گُذار

19 هَر که نَصِیحتِ خود را می کند او خود بِنَصِیحتِ دیگرِی مُحْتَاج است

20 هَر که در حالتِ یوانایِ نِیکی نَکند در وَقتِ نا توانی سَختی بیند

بیت

بَد آخَر تر از مَر دُم آزار نیست که رُوزِ مُصِیبتِ کَشش یار نیست  
21 هَر که با دانائِر از خُود بَحْث کُند تا بَدانند که دانا آست بَدانند  
که نادان آست

بیت

چُون در آید بُو از توئی بُسُخُن گَرِجِه بِه دانی اِعتِراضِ مَکُن  
22 هَر که عِلم خواند و عَمَل نَکَرَد بَدان مَاند که گاو راند و نُعَم تَیغِشاند  
23 مُشکِ آنست که خُود بِبُودَد تَه آن که عِطَار بِگُویَد - دانا چُون طَبَلَه  
عِطَارست خاموش و هُنر نُمای - و نادان چُون طَبَلِ غَازِست  
بُند آواز و میان تَهی -

24 آنَدَکِ آنَدَکِ خِیلی شَوَد وَ قَطَرَه قَطَرَه سِیلی گَرَدَد یعنی آنان که  
دَسِتِ قُدرت نَدارند سَنَگ خُردَه نِگاه دارند تا بَوَقْتِ فِرُصَت  
دَمار از دِماغِ حَصَم بَر آرند -

25 دو کَس مَرَدند وَ حَسَرَتِ بی فائده بُردند - یکی آنکِه داشت و نَخُورَد  
دیگر آنکِه دانِست و نَکَرَد -

### Vocabulary

From, than, concerning, <i>az</i> از	That (demonstrative), <i>ān</i> آن
For the sake of, <i>azbahr.i.</i> ازبهر	That one who, <i>ānki</i> آنکه
For the purpose of, <i>azbarā.i.</i> از برای	That which, <i>ānchi</i> آنچه
Comfort, <i>āsāish</i> آسایش	This, (or <i>in</i> این), <i>in</i> این
	To acquire, <i>andūkhtan</i> اندوختن

To learn,	<i>āmūkh<sup>tan</sup></i> آموختن	ب b	
If,	<i>agar</i> اگر	Kill (imper.),	<i>bikush</i> بکش
To bring,	<i>āwardan</i> آوردن	High, lofty,	<i>buland</i> بلند
Reliance,	<i>ītimād</i> اعتماد	Thou mayest be,	<i>bāsh</i> باشی
Voice, sound,	<i>āwāz</i> آواز	With,	<i>bā</i> با
3 p. sing. pres. of <i>āmadan</i> ,	<i>āyad</i> آید	Be,	<i>bāsh</i> باش
To come,	<i>āmadan</i> آمدن	He, it may be,	<i>bāshad</i> باشد
3 p. pl. pres. are,	<i>and</i> اند	Wash (imper.),	<i>bushū</i> بشوی
Fire,	<i>ātish</i> آتش	He it (is) may be,	<i>buwad</i> بود
Small, little,	<i>andak</i> آنَدک	3 p. sing. aor. of <i>barāmadan</i>	برآید
Little by little,	<i>āndak</i> آنَدک	To turn out, <i>bar āmadan</i>	برآمدن
To-day,	<i>imrūz</i> امروز	To forgive, <i>bakhshūdan</i>	بخشودن
Gentle, quiet,	<i>āhista</i> آهسته	Thou seest,	<i>bīnī</i> بینی
Torment, annoyance,	<i>āzār</i> آزار	Moustaches,	<i>burūt</i> بُرُوت
Oh!	<i>ai</i> ای	May there be, <i>bād-bādā</i>	باد - بادا
Performance,	<i>imṣā</i> إمضا	A servant,	<i>banda</i> بندہ
Star,	<i>akhtar</i> اختر	Nightingale,	<i>bulbul</i> بلبل
Choice,	<i>ikh<sup>tiyār</sup></i> اختیار	Oh! nightingale,	<i>bulbulā</i> بلبلا
A bone,	<i>ustukhān</i> اُستخوان	Spring time,	<i>bahār</i> بهار
To afflict,	<i>āzurdan</i> آزدن	Owl,	<i>būm</i> بُوم
Afflicting,	<i>āzār</i> آزار	Argument,	<i>bahs</i> بَحْث
He is, it is,	<i>ast</i> است	With that, <i>ba ān</i> = <i>badān</i>	بدان
Objection,	<i>ītirāz</i> اعتراض	(Prep.) To, with, <i>ba</i> بَ، <i>ba</i> بَ	
Traversing,	<i>ītirāz</i> اعتراض	For,	<i>barāe</i> برای
Those who,	<i>ānān ki</i> آنان که	Part, lot, sake,	<i>bahr</i> بهر
To scatter,	<i>afshāndan</i> افشاندن	Bad, evil (pl. <i>badān</i> ),	<i>bad</i> بد
Although,	<i>agarchi</i> اگرچه	Unfortunate, <i>badbakht</i>	بدبخت
		Fortune,	<i>bakht</i> بخت

Prefix to imperative, <i>bi</i> ب	Before, <i>pīsh.i.</i> پیش
Bestow, <i>bibak<sup>h</sup>sh</i> بخش	Behind, <i>pas.i.</i> پس
To bestow, <i>bak<sup>h</sup>shīdan</i> بخشیدن	Garment, shirt, <i>pīrahan</i> پیرهن
Again, back, <i>bāz</i> باز	Lasting, <i>pāedar</i> پایدار
To thee, <i>batū</i> بتو	
Vain, useless, <i>bīhūla</i> بیهوده	ت t
To bear, suffer, <i>burdan</i> بُردن	Thou, <i>tu</i> تو
(Privative) Without, <i>bī</i> بی	Sign of comparison, <i>tar</i> تر
Prefix for simple future or subjunctive, <i>bi</i> ب	Commerce, <i>tijārat</i> تجارت
Thou wilt hear, <i>bishnavī</i> بشنوی	Up to, till, that, <i>tā</i> تا
Good, better, <i>bih</i> به	To be able, <i>tawānistān</i> توانستن
Better than this, <i>bī az īn</i> به از این	(Impers.) One can, <i>tawān</i> توان
Upon, to, <i>bar</i> بر	Hesitation, <i>taraddud</i> تردد
(Impers.) One should, } <i>bāyad</i> باید	Powerful (in comp.), <i>tawān</i> توان
It is fitting, }	Power, <i>tawānāi</i> توانای
It smells, <i>būyad</i> بوید	Empty, <i>tuhī, tilī</i> تهی
To smell, <i>būdan</i> بویدن	Arrow, <i>tīr</i> تیر
	Seed, <i>tukhm</i> تخم
	ج ج
پ p	Beauty, <i>jamāl</i> جمال
To ask, <i>pursīdan</i> پرسیدن	Except, <i>juz</i> جز
To cherish, <i>parwardan</i> پرورْدن	Oppression, <i>jaur</i> جور
Abstinence, <i>parhīz</i> پرهیز	Youth, <i>jawānī</i> جوانی
Clean, entirely, <i>pāk</i> پاک	Answer, <i>jawāb</i> جواب
To acquire, } <i>pāzīruftan</i> پذیرفتن	World, <i>jahān</i> جهان
To accept, }	War, strife, <i>jang</i> جنگ
A king, <i>pādshāh</i> پادشاه	Imper. of <i>justan</i> , <i>jū</i> جوی
Admonition, <i>pand</i> پند	To seek, <i>justan</i> جُستن

چ *ch*

Thing,	<i>chīz</i> چیز
What?	<i>chi</i> چه
How much more,	تا به - چه رسد
How? when, since,	<i>chūn</i> چون
When, if,	<i>chu</i> چو
So, in such a way,	<i>chunān</i> چنان

ح *h*

Contemptible,	<i>haqīr</i> حقیر
Clemency,	<i>hilm</i> حلم
Necessity,	<i>hājat</i> حاجت
Condition,	<i>hālat</i> حالت
Regret,	<i>hasrat</i> حسرت

خ *kh*

To eat, enjoy,	<i>khurdan</i> خوردن
In pass. to suffer, be affected by.	
Harvest,	<i>khīrman</i> خِرمَن
Wisdom,	<i>khīrad</i> خِرد
Wise,	<i>khīradmand</i> خِردمَند
Pleasant, sweet,	<i>khūsh</i> خوش
Blood,	<i>khūn</i> خون
Bloodthirsty,	<i>khūnkhār</i> خونخوار
Poss. pronoun (relating to principal subject),	<i>khūd</i> خود
God,	<i>khudā</i> خدا
Tidings,	<i>khābar</i> خَبَر

Silent,	<i>khāmūsh</i> خاموش
To read, learn,	<i>khāndan</i> خواندن (often pronounced <i>khundan</i> .)
Much, a deal,	<i>khailī</i> خیلی
Fragments,	<i>khurda</i> خُرده
Enemy,	<i>khāsm</i> خصم

د *d*

Two,	<i>du</i> دو
Other,	<i>dīgar</i> دیگر
Religion,	<i>dīn</i> دین
The world,	<i>dunyā</i> دُنیا
(Prep.) in,	<i>dar</i> در
A door,	<i>dar</i> در
Records,	<i>daftar</i> دَفتر
Friend,	<i>dūst</i> دوست
Friendship,	<i>dūstī</i> دوستی
Enemy,	<i>dushman</i> دشمن
Enmity,	<i>dushmanī</i> دشمنی
To pierce, sew,	<i>dūkhtan</i> دوختن
3 p. sing. aor. of <i>dāshtan</i> ,	<i>dārad</i> دارد
To have, hold,	<i>dāshtan</i> داشتن
Rough, difficult,	<i>dushwār</i> دشوار
Participle and Imper. of	<i>dādan</i> , <i>dih</i> ده
To give,	<i>dādan</i> دادن
To know,	<i>dānistan</i> دانستن
Wise, knowing,	<i>dānā</i> دانا

Ruin,	<i>damār</i> دَمَار
Brain,	<i>dimāgh</i> دِمَاغ
A wall,	<i>dīwār</i> دیوار

ر

Sign of obj. case and also of dative,	<i>rā</i> را
Grief, vexation,	<i>ranj</i> رَنج
Mercy, pity,	<i>rahm</i> رَحْم
3 p. sing. aor. of	<i>rasad</i> رَسَد
To arrive,	<i>rasīdan</i> رسیدن
What then of,	تاب - چه رَسَد
Mercy,	<i>rahmat</i> رَحْمَت
Opinion,	<i>rā'e</i> رَأِی
Selfwilled, conceited,	خودرأِی
Day,	<i>rūz</i> رُوز
To drive,	<i>rāndan</i> راندن

ز

Devotion, abstinence,	<i>zuhd</i> زُهْد
String of a bow,	<i>zih</i> زِه
To string (a bow),	<i>zih</i> زِه
	<i>kardan</i> زِه کردن
To strike, knock,	<i>zadan</i> زدن
To boast,	<i>lāf zadan</i> لاف زدن
Devotee,	<i>zāhid</i> زَاهِد

س

To burn,	<i>sūkhtan</i> سوختن
(both trans. and intrans.)	

Three,	<i>sih</i> سِه
Government,	<i>siyāsat</i> سیاست
Tyranny,	<i>siṭam</i> سِیْتَم
Word, speech,	<i>sukhun</i> سُخْن
Head,	<i>sar</i> سر
To have as one's object,	<i>sar.i</i> سرچیزی داشتن
	<i>chīze dāshtan</i> سرچیزی داشتن
Easy, gentle,	<i>sahl</i> سَهْل
To speak gently,	سَهْل اگفتن
Hardship,	<i>sakhtī</i> سَخْتِی
A torrent,	<i>sail</i> سِیل
Stone,	<i>sang</i> سَنگ
Pebble,	<i>sang khurda</i> سَنگ خُرْدِه
Effort,	<i>sa'ī</i> سَعِی

ش

To hear,	<i>shunīdan</i> شُنیدن
(Aor. stem,	<i>shinav</i> شِنَو)
To become,	<i>shudan</i> شَدَن
To account,	<i>shumurdan</i> شُمُردن
	(A. S. <i>shumār</i> شَمَار)
Ashamed,	<i>sharminda</i> شَرْمِنْدِه
To wash,	<i>shustan</i> شُسْتَن
Imp. of <i>shustan</i> ,	<i>bishū</i> بِشُوی
3 p. sing. aor.	<i>shavad</i> شَوَد
of <i>shudan</i>	شَدَن

ص

Peace,	<i>sulh</i> سُلْح
--------	-------------------

	ز ض
Weak,	ضعیف <i>zā'if</i>
	ط
Obedience,	طاعت <i>tā'at</i>
Tray,	طبله <i>tabla</i>
Drum,	طبل <i>tabl</i>
Direction,	طرف <i>taraf</i>
	ظ
Oppressor,	ظالم <i>zālim</i>
Oppression,	ظلم <i>zulm</i>
	ع
Allotted span of life,	عمر <i>'umr</i>
Wise man,	عاقِل <i>'āqil</i>
Intelligence,	عقل <i>'aql</i>
Learning,	علم <i>'ilm</i>
Learned man,	عالِم <i>'ālim</i>
Practice, rule,	عمل <i>'amal</i>
Pardon,	عفو <i>'afū</i>
Weakness,	عجز <i>'ajz</i>
Perfumer,	عطّار <i>'attār</i>
	غ
To be deceived,	غَرّه شدن <i>ghirra shudan</i>
Acrobat,	غازی <i>ghāzī</i>
	ف
Advantage,	فائده <i>fā'ida</i>

To sell,	فَرُوختَن <i>farūkhtan</i>
Order-giving,	فرمان ده <i>farmān dih</i>
Order-obeying,	فرمان بردار <i>farmān bardār</i>
Order,	فرمان <i>farmān</i>
To order,	فرمودن <i>farmūdan</i>
(A. S. and imp., <i>farmā</i> فرمای)	
Opportunity,	فُرصَت <i>furṣat</i>

## ق q

Propinquity,	قربت <i>qurbat</i>
Strong	قَوّی <i>qavvī</i>
Fragment,	قِطْعَه <i>qiṭ'a</i>
Powerful,	قادر <i>qādir</i>
Drop,	قطره <i>qaṭra</i>
Drop by drop,	قطره قطره
Power,	قُدْرَت <i>qudrat</i>

## ک k

Rel. particle, Who, which,	کِه <i>ki</i>
Particle introducing the words of the speaker,	کِه
Which ?	کدام <i>kudām</i>
Who ?	کِه <i>ki</i>
Because, so that,	کِه <i>ki</i>
To do, make,	کردن <i>kardan</i>
(A. S. <i>kun</i> کن)	
Perfection,	کمال <i>kamāl</i>



(After از) than,	کی <i>ki</i>	ل <i>l</i>
Boy,	کودک <i>kūdak</i>	Boast, <i>lāf</i> لاف
Little, small,	کوچک <i>kūchak</i>	To boast, <i>lāf zadan</i> لاف زدن
	کانش = کی آتش	
3 p. s. aor. of <i>kardan</i> ,	کند <i>kunad</i>	م <i>m</i>
Bow,	کمان <i>kamān</i>	Property, wealth, <i>māl</i> مال
Work, business,	کار <i>kār</i>	To die, <i>murdan</i> مُردن
Person,	کس <i>kas</i>	Obligation, <i>minnat</i> مِنت
To sow,	کِشتن <i>kishtan</i>	Kingdom, <i>mulk</i> مُلک
	گ <i>g</i>	Needing, <i>muhtāj</i> مُحتاج
Around,	گرد <i>gird</i>	Oppressed, <i>mazlūm</i> مَظْلُوم
To collect, amass,	گرد کردن	Changed, <i>mutabaddal</i> مُتَبَدِّل
3 p. sing. pret. of	گفت - گفتن	Altered, <i>mutaghaiyyar</i> مُتَغَيِّر
To say,	گفتن <i>guftan</i>	Object, <i>maqṣūd</i> مَقْصُود
3 p. s. aor.	گردد <i>gardad</i>	Prefix of habitual or
of		present action, <i>mī</i> می
To become	گردیدن <i>gardīdan</i>	Prefix, neg. imperative, <i>ma</i> مَ
or		
To turn, become,	گشتن <i>gashtan</i>	Midst, between, <i>miyān</i> میان
3 p. s. aor. of	گیرد <i>gīrad</i>	Hesitating, <i>mutaraddid</i> مُتَرَدِّد
To seize, acquire,	گرفتن <i>giriftan</i>	Mankind, <i>mardum</i> مَرْدُم
Affix denoting agency,	گار <i>gār</i>	Brain, marrow, <i>maghz</i> مغز
Although,	گرچه <i>garchi</i>	Kernel, <i>maghz</i> مغز
Imp. of	گذار <i>guzār</i>	A man, <i>mard</i> مَرَد
To leave,	گذاشتن <i>guzāshstan</i>	A king, <i>malik</i> مَلِک
Imp. of <i>guftan</i> ,	گوی <i>gū</i>	Good tidings, <i>muzhda</i> مُزْدَه
Thou sayest,	گوئی <i>gū'ī</i>	Calamity, <i>muṣibat</i> مُصِیْبَت
Ear,	گوش <i>gūsh</i>	3 p. sing. aorist from ماند

To resemble, <i>mānistān</i> مانستن	Ignorant, <i>nādān</i> نادان
or	
To remain, <i>māndan</i> ماندن	To keep, <i>nigāh dāsh<sup>tan</sup></i> نگاه داشتن
Musk, <i>mushk</i> مُشک	
Empty, hollow, <i>miyān</i> میان	و w
<i>tihī</i> تِهِي	(Conj.) And, <i>wa</i> و
Neglected, <i>muhmal</i> مُهْمَل	Him, <i>wai</i> وِي
May there not be, <i>mabādā</i> مبادا	Time, <i>waqt</i> وَقْت
	ه h
Not, <i>na</i> نَ	To leave, <i>hishtan</i> هِشْتَن
Good, <i>nīk</i> نِيک	Every, all, <i>har</i> هَر
Fortunate, <i>nīkbakht</i> نِيکبخت	All, every, <i>hama</i> هَمَه
Imp. of <i>nihādan</i> , <i>nih</i> نِه	Sense, alertness, <i>hūsh</i> هُوش
To place, <i>nihādan</i> نِهَادَن	A companion, friend, <i>ham nishast</i> هَم نِشَسْت
Profit, <i>naḥ</i> نَفْع	
Advice, <i>naḥīhat</i> نَصِيحَت	ی y
There is not, <i>nīst</i> نِیْسْت	One, <i>yakī, yak</i> یَکِ - یَک
Imp. of <i>namūdan</i> , <i>numāe</i> نَمَای	Friend, <i>yār</i> یَار
To show, <i>namūdan</i> نَمُودَن	That is to say, <i>ya'nī</i> یَعْنِی

EXTRACTS FROM THE DIARY OF HIS MAJESTY NĀSIRU-D-DĪN,  
SHĀH OF PERSIA, WRITTEN DURING HIS  
TOUR IN EUROPE

I

*Description of a House*

داخلِ عِمَارَتِ شَدِیمِ بَسِیَارِ عَالِی وَ وَسِیعِ وَ پُرِنُورِتِ آسْت - اَطْرَافِ  
بِلَه کِه بَعِمَارَتِ وَ تالارِ بُزُرْگِ دَاخلِ مِیشُودِ قَحْضِ یَزَدِ یَرائی کُوزَه هَای گِل  
یَزادِ چِمِیدَه بُودَنَد - اِینِ عِمَارَتِ اُطَاقَهایِ زِیادِ وَ تالارِ هَایِ مُتَعَدِّدِ اَزِ تالارِ

سَلَام و اُطَاقِ سَفَرِه و مَنزِلِ خَوَابِگَا، و غَیرِه دَارِدِ کِه هَمِه مُزَنین و آراستِه  
 است - در اَغَلَبِ اوطاقِها شیرینی و شَرَبَت و مِیوَه گذاشتِه بُودند - بُخاریهای  
 این عِمَارَت بَرخِلانِ بُخاریهای مَعْمُولِ ایرانست یَعْنی دَرگوشهای اُطَاقِ  
 قَدَری از دیوار را بطَوَری خُرُوجی از کاشی سَفید جَلو آورده آند کِه آئِش را  
 از عَقَب میفَرُوزند - بَعْد بواسطَه مَنا فیذیکه درین خُرُوجی تَعْبیه شُدِه  
 هوای گَرم وارِد اُطَاق میَشود

A building,	عِمَارَت	All,	همِه
To enter,	داخِل شُدَن	Ornamented,	مُزَنین
Very,	بسیار	Decorated,	آراستِه
Lofty,	عالی	Most, the generality of,	اَغَلَب
Spacious,	وسیع	Sweetmeats,	شیرینی
Full of rooms,	پُر یَورَت	Sherbet, drinks,	شَرَبَت
Sides,	اَطْرَاف	Fruit,	مِیوَه
Steps, stair,	پَلّه	To place,	گذاشتَن
Hall, salon,	تالار	Stove, fireplace,	نَجاری
Large,	بُزُرگ	Different from, opposite	
Specialy for, with a		to,	بَر خِلَافِ
view to,	مَقْصِدِ	Ordinary, customary,	مَعْمُول
Reception,	بَذیرائی	That is to say,	یَعْنی
Vases of flowers,	کُوزِه های گُل	Corner,	گُوشِه
Many,	زیاد	A little, a portion of,	قَدَری
To arrange, set in order,	چیدن	In a sort of projec-	
Numerous,	مَتَعَدّد	tion,	بطَوَری خُرُوجی
Reception room,	تالارِ سَلَام	Tile, tiling,	کاشی
Banqueting hall,	اطاقِ سَفَرِه	White,	سَفید
Sleeping apartments,	مَنزِلِ خَوَابِگَا	To bring forward,	جَلو آوردَن
Et cetera,	و غَیرِه	From behind,	از عَقَب
To have, possess,	داشتَن	To kindle,	افروختَن - فروختَن

Afterwards, then,	بعد	To be arranged,	تعییه شدن
By means of,	بواسطه	Warm air,	هوای گرم
Opening, passage (pl. منافذ),	منفذ	To arrive at, reach,	وارد شدن

## II

*The same continued*

حمام این عمارت در مرتبه تختانیست که بواسطه پله زیادی سر حمام می‌رود سر حمام بسیار قشنگ است صندلی و میز و نیم تخت و انواع عطریات و گل و غیره در آنجا آماده کرده بودند - حوضی دو گوشه اطای سر حمام بود که دو شیر آب در آن جاری میشد یکی سرد و دیگری گرم که بهر درجه حرارت لازم باشد آب آنحوض را میتوان نگاهداشت - زمین حمام را با حصیر بسیار نرم فرش کرده اند - از یکسمت حمام چند پله جو بیست و بالای پله ها در بچه ایست که هر وقت لازم شود از آنجا هوای گرم داخل فضای حمام میکنند - شیرهای آب گرم و سرد و ملاتم اطراف حمام زیاد بود -

Warm bath,	حمام	Reservoir, basin,	حوض
Story,	مرتبه	Water-tap,	شیر آب
Lower,	تختانی	To be flowing,	جاری شدن
To the bathroom,	سر حمام	Cold and hot,	سرد و گرم
Pretty,	قشنگ	One—the other,	یکی - دیگری
Chair, chairs,	صندلی	Degree,	درجه
Table, tables,	میز	Heat, warmth,	حرارت
Couch,	نیم تخت	Necessary,	لازم
Varieties, kinds, pl. of انواع	نوع	May be,	باشد
Perfumes,	عطریات	One can,	میتوان
Ready,	آماده		

To keep,	نگاه داشتن	Above,	بالای
Ground-floor,	زمین	A little door,	درِ رُج
Matting,	حصیر	Whenever,	هر وقت
Soft,	نرم	It may be,	شود
To carpet,	فرش کردن	Expanse, space,	قضا
Direction,	سَمَت	They cause to enter,	داخل میکنند
Several,	چند	Tepid water,	آب مُلاثِم
Wooden,	چوبی	Round the bathroom,	اطراف حمام

## III

*A Journey by Rail*

یک ساعت از شب رفته برای آهن رفتیم - از دم اسکله تا مسافتی از راه را از دو طرف چراغان کرده بودند - کا لِسکه های راه آهن از کا لِسکه های مخصوص امپراطور بود بسیار خوب و وسیع و مُزین و اطاقهای متعدد از سفره خانه و خوابگاه و اطاق پذیرائی همه مُزین و بیچاره و میز و صندلی و تخت و نیم تخت - و کا لِسکه ها همه بهم وصل بود طوریکه بجمیع کا لِسکه ها آمد و رفت میشد - آشنا صیکه در کشتی با ما بودند در کا لِسکه ما نشستند و شاهزادگان و سایرین با یکدسته کا لِسکه دیگر از عقب می آمدند - اول مرتبه ایست که بکا لِسکه بخار می نشستیم بسیار خوب و راحت است ساعتی پنج فرسنگ راه میرود -

Hour,	ساعت	Distance,	مسافت
Evening,	شب	Illuminations,	چراغان
To go,	رفتن	Special, private,	مخصوص
Railroad,	راه آهن	Emperor,	امپراطور
From in front of,	از دم	Good,	خوب
Landing-place,	اسکله	Furnished,	مُزین

Lamp,	چراغ	Another carriage,	یکدسته کالسکه دیگر
Communicating,	بهم وصل		
In such a way that,	طوریکه	Were coming,	می آمدند
All,	جمع	First,	اول
Communication,	آمد و رفت	Time,	مرتبه
(lit. coming and going.)		Train, 'steam car,'	کالسکه بخار
People, persons,	اشخاص	Comfortable,	راحت
Ship,	کشتی	(m. c. for راحت با with comfort.)	
To sit,	نشستن	(In) one hour,	ساعتی
Prince,	شاهزاده	Five,	پنج
Princes,	شاهزادگان	League (about four miles),	فرسنگ
The others,	سایرین	To travel,	راه رفتن

## IV

*A Military Review and Sports*

بکا اسکس سربازی نیشسته رانیدیم برای میدان مشق دو سه هزار سواره  
 نظام و قزاق برای مشق حاضر کرده بودند - هوا آبر بود بنای باریدن  
 گذاشت تا تمام لباس تر شد - بمیدان مشق رسیده سوار اسب شدیم سوار  
 ها مشق کردند - باران قدری ایستاد بعد از مشق سواره نظام که پیاده شده  
 مثل سرباز شلیک کردند توپخانه هم شلیک کردند - بعد سوار های چرکس  
 و قزاق و مسلمان قزاق که متجاوز از صد نفر بودند جلو ما اسب بازی  
 کرده تفنگها و طپانچها خالی میکردند - چند نفری هم سخت زمین خوردند  
 زمین هم گیل زیادی بود - بعد از اتمام آن سوار کما اسکس شده رفتیم  
 منزل -

An open carriage,	کالسکه سرباز	Plain, field,	میدان
To drive,	راندن	Exercise, drill,	مشق

2,000 or 3,000,	دو سه هزار	Foot soldier,	سرباز
Regular cavalry,	سواره نظام	To fire,	شلیک کردن
Cossacks,	قزاق	Circassian,	چرکس
To summon, collect,	حاضر کردن	Qarābāgh,	قراباغ
It was cloudy,	هوا ابر بود	Musulman,	مسلمان
To begin, lay a foundation,	بنا گذاشتن	More than,	متجاوز از
To rain,	باریدن	A hundred,	صد
So that,	تا	Individual,	نفر
All,	تمام	In my presence,	چلو ما
Clothes,	لباس	Horsemanship,	اسب بازی
Wet, damp,	تر	Rifle,	تفنگ
To arrive,	رسیدن	Pistol,	طپانچه
To ride,	سوار شدن	To fire off (guns),	خالی کردن
To stop,	ایستادن	Severely, hard,	سخت
After,	بعد از	To have a fall,	زمین خوردن
To dismount,	پیاده شدن	Very muddy,	گیل زیادی
Like,	مثل	Completion,	اتمام
		Dwelling-place,	منزل

## V

*A Banquet*

در منزل امپراطور بشام موعود بودیم - در وقتش رفتیم صد و هفتاد نفر دعوت شده بودند از خانواده سلطنت روس شاهزادگان و همراهان با جمعیت زیادی بودند - اول باطای خلوتی رفتیم که ولی عهد و زوج ایشان و غیره بودند - قدری نشستیم بعد رفتیم بسفره خانه - سر میز نشستیم امپراطور دست چپ و زوج و ولی عهد دست راست ما بودند - شام خورده شد - در وسط شام امپراطور برخاسته همه برخاستیم شرابی سلامتی

مَنْ حُورَدَنَد - هَمَانَسَاعَتِ از قَلْعَه تُوپِ اَنَدَاخْتَنَد - بَعْدَ از دَقِيقَه مَن بَرخَا سَتَه  
 باز هَمَه بَرخَا سَتَنَد شَرِیْتی بَسَلَامَتی اِمِیْرا طُور خُورَدِیْم - بَعْدَ شام تَمَام  
 بُد خُوش گُذُشْت -

Dinner,	شام	Left,	چپ
Invited,	مُوعود	Right,	راست
Seventy,	هفتاد	Middle,	وسط
To be invited,	دُعوت شدن	To rise,	بَرخاستن
Royal family,	خانوادَه سُلطَنَت	Health,	سَلَامَتی
Companions, staff,	هَمِراهِان	At the same moment,	هَمَانَسَاعَت
A large company,	جَمعیّتِ زیادی	Fort,	قَلْعَه
A private room,	اِطاقِ خَلوْقی	Cannon,	تُوپ
Heir-apparent,	وَلِی عَهْد	To fire a cannon,	تُوپ اَنَدَاخْتَن
Wife,	زَوْجَه	A second,	دَقِیقَه
They (for respect),	ایشان	Again,	باز
To sit down to table,	سِرْمِیز نِشِستَن	To be finished,	تَمَام شدن
Hand,	دَسْت	To go off well,	خُوش گُذُشْتَن

## VI

*A Drive, and a Display of Fireworks*

گَرْدِشِ مُفْعَلی کَرْدَه بِقَدْرِ یَك فَرَسَنگ سَیْر نَمُودِیْم - عِمَارَتِ تَکْتِکِ مُتَعَدِّدِ  
 وَخِیابانهای زیاده از حَدِ پاك و تَیْمِز دِیده شد - بَعْدَ بَرگَشتَه دَر هَمَان  
 عِمَارَتِ اُولی قَدْرِ مَکْثِ نَمُودَه باز سَوار شُدَه رَفِیْم بَچادِرِ یَكِه اَوَّلِ دِیده  
 بُودِیْم جَمعی از فَرَنگی و اِیرانی تُوپِ چادِر و تَماشاجی. زیادی هَم تُوپِ کَشتِیها  
 و قایقِها و لَبِ رُودخانَه بُودَنَد - تُوپِ چادِرِ یَشِستِیْم آتِشِباری بَسیار خُوبی  
 شَد تازگی داشت - اِسْمِ مِارا هَم تَحْطِ فارسی نَوشْتَه بُودَنَد با عَلامَتِ شِیرو



خورشید درست خوانده میشد - بعد از آتشیازی با امپرا طور سوار کالیکه  
 شده باز بهمان عبارت مراجعت کردیم - باز از جاهای باصفا و عمارت یلاق  
 خوب و از جلو سرا بخانه و دم قلعه گذشته و از جسر طولانی عبور نموده وارد  
 منزل شده شام خورده خوابیدیم -

Perambulation, tour,	گردش	River,	رودخانه
Detailed, roundabout,	مفصل	Fireworks,	آتشیازی
To drive or walk about,	سیر نمودن	Freshness, novelty,	تازگی
About, to the extent of,	بقدر	Name,	اسم
Here and there, scattered,	تکتک	In Persian characters,	بخط فارسی
Avenue,	خیابان	Arms, device,	علامت
Excessively,	زیاده از حد	Lion and sun,	شیر و خورشید
Neat and clean,	پاک و تمیز	Correct, correctly,	درست
To turn back,	برگشتن	To read,	خواندن
First (fem. of اول),	اولی	To return,	مراجعت کردن
To tarry,	مکث نمودن	Agreeable, pleasant,	باصفا
Tent,	چادر	Summer-quarters,	یلاق
To see,	دیدن	Mint,	سرا بخانه
Franks, Europeans,	فرنگی	A long bridge,	جسر طولانی
Inside the tent,	توی چادر	A suspension bridge,	جسر
Spectator,	تماشاچی	To cross,	عبور نمودن
A boat, skiff,	قایق	To sleep,	خوابیدن
On the bank of,	لب		

A SHORT SELECTION OF PERSIAN LETTERS, WITH A LITERAL  
TRANSLATION, TO SERVE AS AN EXAMPLE OF  
FAMILIAR CORRESPONDENCE STYLE

## I

جناب فحامتِ نِصَابِ دُوسْتِ مُکَرَّمِ    مُرَاسِلَہِ گِرامی بِہِجَہِ وُصُولِ داد  
وَعَدَہٗ شَبِّ سَہِ شَنَبُہِ آتِیَہِ رَا خَوَاسْتِہِ بُوْدِیدِ کَہِ صَرَفِ شَامِ بَا جَنَابِعالی  
بِشُوْدِ بَا کَمَالِ مَسَرَّتِ وِ شَعْفِ خَاطِرِ دَعَوَتِ جَنَابِعالی رَا بِذِیْرِفْتِہِ  
وَ اِنْشَاءُ اللہِ شَبِّ مَزُوْرِ اَز دَرکِ مِسَرَّتِ مَحَبَّتِ جَنَابِعالی مَحْظُوْظِ وِ مَشْعُوْفِ  
خَوَامِہِ شُدِ زِیَادَہِ زَحْمَتِ اسْتِ

*Literal Translation*

[ <i>Fakhāmat niṣāb</i> allied to greatness] Honourable Sir,	جناب فحامتِ نِصَابِ
Respected friend,	دوستِ مُکَرَّمِ
Your valued letter,	مراسلہِ گرامی
Gave (me) the joy of (its) receipt,	بہجۃ وِ وصولِ داد
To solicit a promise, invite,	وَعَدَہِ خَوَاسْتِہِ
The coming Tuesday,	سہِ شَنَبُہِ آتِیَہِ
(To take) dinner,	صَرَفِ شَامِ (کَرْدَنِ)
With the greatest pleasure,	بَا کَمَالِ مَسَرَّتِ
And desire of the heart,	وَ شَعْفِ خَاطِرِ
To accept an invitation,	دَعَوَتِ بِذِیْرِفْتِہِ
If God will,	اِنْشَاءُ اللہِ
On the above-mentioned evening,	شَبِّ مَزُوْرِ
From the attaining of the pleasure of your Highness's company,	از دَرکِ مِسَرَّتِ مَحَبَّتِ جَنَابِعالی
I shall be delighted and charmed,	مَحْظُوْظِ وِ مَشْعُوْفِ خَوَامِہِ شُدِ
(To say) more is to trouble you,	زِیَادَہِ زَحْمَتِ اسْتِ

## II

قربانت شوم      اِذَا اللّٰهُ مِزَاجِ شَرِيفِ جَنَّا بَعَالِي قَرِينِ مِجَّتْ وَ اِسْتِقَامَتْ  
 اَسْتُ دُو سِه رُوز قَبْلُ كِه مَنَزَلِ جَنَّا بَعَالِي بُودَمْ وَ اَز اَنجَا خِدْمَتِ  
 جَنَابِ قُونَسُولِ صَاحِبِ رَسِيدَمْ وَعَدَه دَادَمْ شَبِ امِروز كِه  
 عَصْرِ جُمُعَه اَسْتُ خِدْمَتِشَانِ پَرِسَمْ حَالَا يَكِي اِيْنَكِه رُوزِ  
 اِحْيَاسْتُ وَ يَكِي اِيْنَكِه تَبِ سَخْتِي كَرْدَمْ وَ خِيَلِي عُذْرِ مِخَوَاهَمْ  
 اِسْتَدْعَا دَارَمْ كِه اَز طَرَفِ بِنْدَه جَنَّا بَعَالِي عُذْرِ خَوَاهِي  
 بِفَرْمَايِدِ زِيَادَه بَرِيْنِ جَسَارَتِ اَسْتُ -

*Literal Translation*

[The most common beginning] May I be thy sacrifice, قربانت شوم  
 Your Honour's noble health, مزاج شریف جنا بعالی  
 Is joined with soundness and stability, قرین صحت و استقامت است  
 Two or three days ago when I was  
 at your house, دو سه روز قبل که منزل جنا بعالی بودم  
 His Honour the Consul, جناب قونسول صاحب  
 [To pay a visit] To arrive in the service of  
 any one, بخدمت کس رسیدن  
 I promised that this evening,  
 it is Friday afternoon, وعده دادم شب امروز که عصر جمعه است  
 Now, for one reason that it is the day  
 of devotion, حالا یکی اینکه روزِ اِحیا است  
 And for another that I am suffering from  
 severe fever, و یکی اینکه تبِ سختی کردم  
 And offer many apologies, و خیلی عُذر میخوام  
 I beg you to make my excuses (to the Consul),  
 اِسْتَدْعَا دارم که از طرفِ بِنْدَه عُذْرِ خَوَاهِي بِفَرْمَايِدِ  
 More than this is daring, زِيَادَه بَرِيْنِ جَسَارَتِ اَسْتُ

## III

عرض میشود - چراغِ اِلْتِفَاتِی رسید از مَحَبَّتِ جنابعالی کمالِ اِمْتِنان دارم  
 برای شبها در کتابخانه ما خیلی بکار میآید لطف جنابعالی  
 زیاد باد خیلی شرمنده شدم از کسالت مزاجِ جنابعالی خیلی  
 غصه خوردم دعاگو بودم محض اینکه مزاحم نباشم عیادت  
 نکردم

*Literal Translation*

[I beg to represent] It is represented, عرض میشود  
 The lamp sent as a present arrived, چراغِ اِلْتِفَاتِی رسید  
 [N.B.—*Iltifāt* is a present made by a superior to an inferior.]

I am exceedingly obliged for  
 your Highness's kindness, از محبت جناب عالی کمال امتنان دارم  
 For use at night in my library, برای شبها در کتابخانه ما  
 It is (will be) very useful, خیلی بکار می آید  
 May your Honour's kindness be increased, لطف جنابعالی زیاد باد  
 [This expresses, Your Honour is exceedingly kind.]

I was very much ashamed (at your great kindness), خیلی شرمنده شدم  
 [I was very sorry] I ate (or suffered) much  
 vexation, خیلی غصه خوردم

At your Honour's indisposition, از کسالت جنابعالی  
 I offered up prayers (for you), دعاگو بودم

Only that I might not be [lest I might be]  
 troublesome, محض اینکه مزاحم نباشم

I did not visit you. [*Iyādat* is visiting the sick.] عیادت نکردم

## IV

خِدْمَتِ جَنَابِ جَلَالَتُنَابِ أَجَلِ قَوْسُولِ دَوْلَتِ بَهِيَّةٔ اِنْگَلِيسِ دَامَتِ شَوْكَتُهُ  
 اِنْشَاءُ اللهِ يَزَاجِ شَرِيفِ قَرِينِ سَلَامَتِ وَتَنْدُرُسْتِي خَوَاهَدِ بُودِ  
 اَزْ بَرَايِ شَبِ سِيَهٔ شَنْبِہٖ اَتِيَهٔ دَعَوْتَمِ فَرْمُودِهٖ اِيْدِ بَا كَمَالِ شَوْقِ  
 بَمُلَاقَاتِ جَنَابِعالِي بَرَايِ صَرَفِ شَامِ خَوَاهَمِ اَمَدِ - زياده  
 زَحْمَتِ اسْت

*Literal Translation*

[Addressed to] In the service of his  
 honour the repository of greatness,  
 the most glorious,

The splendid English Government,

May his dignity endure!

Safety and healthiness,

You have invited me,

With the perfection of inclination [with the greatest  
 pleasure],

Meeting, visiting,

خِدْمَتِ جَنَابِ جَلَالَتُنَابِ أَجَلِ

دَوْلَتِ بَهِيَّةٔ اِنْگَلِيسِ

دَامَتِ شَوْكَتُهُ

سَلَامَتِ وَ تَنْدُرُسْتِي

دَعَوْتَمِ فَرْمُودِهٖ اِيْدِ

بَا كَمَالِ شَوْقِ

مُلَاقَاتِ

## V

قُرْبَانَتِ شَوْمِ - رَقِيْمَةُ كَرِيْمَةُ عَلِي زِيَارَتِ شُدِ اَزِ اِسْتِقَامَتِ يَزَاجِ مُبَارَكِ مَسْرُورِ شُدَمِ  
 اَزِ بَابَتِ مَوَاجِبِ نَصْرِ اللهِ بِيْگِ مَعْلُومِ شُدِ اَنكَاغَذِ بِهٖ بَنْدِهٖ  
 زَادِهٖ مِيرْزَا حَسَنِ خَانَ نَرْسِيْدِهٖ اسْتِ كِهٖ بَاوِ عَايِدِ نَدَاشْتِهٖ  
 وَگَرَنِهٖ سِيْفَارِشِ مَخْصُوصِ نَوِشْتِهٖ بُودِمِ اَيْنَكِ مَحْضِ فِرْمَايشِ  
 جَنَابِعالِي بَرَاتِ كَرْدَمِ دَرِيَاْفَتِ دَارْدِ مَرْحَمَتِ فَرْمُودِهٖ بَاوِ بَرَسَايِيْدِ -  
 زيادهٔ تَصْدِيْعِ اسْت

*Literal Translation*

May I be your sacrifice,	قربانت شوم
Your Honour's kind letter has been received,	رقیمه کَریمه عالی زیارت شد
Auspicious health,	مزاج مُبارک
I am rejoiced,	مسرور شدم
With regard to Naṣrulla Beg's salary,	از بابتِ مواجب نصرالله بیک
It has become known,	معلوم شد
[My son] This servant's son Mirzā Ḥasan <u>Khān</u> ,	بنده زاده میرزا حسن خان
To return, to pay,	عاید داشتن
Otherwise, I would have written a special message,	وگرنه سفارش مخصوص نوشته بودم
In accordance with the instruction,	محض فرمایش
I have drawn a cheque, please find (it),	برات کردم دریافت دارد
Kindly forward it to him,	مرحمت فرموده باو برسانید

## VI

بتاریخ ۱۹ شهر ذی حجه ۱۳۲۱

جناب دوست مکرماً رقیمة رسید از تفصیلی که نوشته بودید مستحضر شدم  
از بابت ناخوشی سرکار مسیو و دزید عمره حقیقه دوستدار هم  
خیلی ملول و متأسف هستم در اینکه ایشان بکرمان که آمده  
اند و درین موقع تب می کنند امید است که انشاء الله  
خیلی زود رفع نقاهت ایشان بشود که دو ستدار هم خیلی  
شایق ملاقات ایشان هستم زیاده زحمت است

*Literal Translation*

Dated the nineteenth of the month of Zī

Hijja, 1321,

تاریخ ۱۹ شهر ذی حِجَّه

[1321 of the Hijrī year corresponds to A. D. 1903.]

With the details of what you have written, از تفصیلی که نوشته بودید

I have become acquainted,

مستحضر شدم

The indisposition of Mr. Wood,

ناخوشی سرکار مسیو وُد

[*Sarkār*, title of respect. *Musiū*, Fr. *monsieur*.]

May his life be prolonged,

زید عمره

I, your well-wisher, also am very

sorry and distressed,

دوستدار هم خیلی ملول و متاسف هستم

That he should have come to Kirmān and taken fever

in this place,

در اینجا، &c.

The removal of his illness will take place, رفع نقاهت ایشان بشود

I am very anxious to meet him,

خیلی شایقی ملاقات ایشان هستم

[N.B.—*Īshān* used by way of respect. *They* for *he*.]

## EXTRACTS FROM NEWSPAPERS

In reading the following selection of passages from Persian newspapers, the student must be prepared to find a number of foreign words, mostly French, imported into the various telegraphic reports. A translation of the extracts will be found following the selection.

۱ تلگرافی از پرتوریا پای تخت ترانسوال رسیده که جنرل بوتها در مجلس افتتاحی شورای ملی اظهار داشته که در خصوص مزدوران چینی آنچه ۱۳ دسمبر اشاعت یافته صحیح است و حکومت را برآن و ثوق کامل حاصل شده که استخدام مزدوران چینی مورث خساره ترنسوالیان خواهد شد — علاوه بر این مزدور بقدر احتیاج در اینجا دستیاب می شود

2 تلگرافی از پترسبرگ رسیده که امروز علی الصباح فرمان شاهی متضمن  
تبدیل اعضای (دوما) صادر خواهد شد و در ماه ستمبر انتخابات جدید  
مقرر خواهد گردید که مجلس اولی در ماه نومبر خواهد شد

3 کانفرنس هیگ افتتاح پذیرفت مسیونیلداف بریاست مجلس منتخب  
شد در ضمن نطق خود اظهار داشت که اهم اغراض این مجلس این است  
که (اولاً) نا اتفاقیها که بین دُول واقع میشود زایل نماید تا که منتج به  
جدال نشود (ثانیاً) نتایج میشومۀ محاربه را رفع نماید که با اتلاف نفوس  
محاربین نقصان به متعلقین شان نرسد

4 مزدوران معادن (ریند) را که در سرکشی اشتراک داشتند بسیار زحمت  
رسانیده میشود یکنفر از سرداران شان نارنجک انداخته هلاکتش نموده  
ببرخی شبهه نموده و بعضی را با ضرب قچی مضروب کرده اند

5 فرمان اعلیحضرت امپراطور روس انفاذ یافته مشعر بر اینکه اعضای  
(دوما)ی جدید باید غالب از ملت روس باشند از سایر اقوام هم میتوانند  
شامل شوند اما عدۀ آنها بحدی نتواند بود که رایشان دارای تصفیۀ مسائل  
خاصۀ روسیان را نماید از صوبجاتی که اهالی آنجا لیاقت فهم امور دولتی  
ندارند انتخاب نخواهد شد نظامنامۀ انتخابات هم نفاذ یافته شمارۀ اعضای  
دوما را از (۵۲۳) به (۴۴۲) تخفیف داده اند از مضافات پولند و سایبیریا  
و کوه قاف انتحاب بسیار کم خواهد شد - در ضمن این اعلان نوشته شده  
که از کار رو انیهای اعضای دوما حکومت زیاد متأسف است که آنها شرکت  
با اشرار و باغیان داشته و مجرم شده ناچار تبدیل شدند اهالی پترسبرگ  
از شنیدن تبدیل و کلای دوما ساکت اند در شوارع سپاهیان حفظیه معین  
شده و وقوع بغاوت ممکن نیست جراید را درین باب از اظهار رأی مانعت  
شده بسیاری هم گرفتار شده اند که ۹ نفر آنها از اعضای دوما هستند

6 مخبر روتر از طهران خبر میدهد که مزاج مبارک اعلیحضرت همایون  
شاهنشاهی قدری بهتر میباشد ولی ضعف بر طبیعت مبارکشان غالب است



7 وقایع نگار (طمس) از سانفراسسکو می نویسد چون در تمام مواد مناقشه با ژاپونیان بغور ملاحظه شود بدون هیچ سبب معقول دیده خواهد شد و از این رو شرارت مخالفین ظاهر میشود و جمیع این مفاسد از طبقه عمله جات برخاسته اهل ژاپون سلیم الطبع اند و لو اینکه اتفاقاً گاهی می شود که بر کسی خشم آورند

8 وزیر خارجه انگلستان در مجلس شورای ملی انگلیس اظهار داشت که از ممالك متحدہ امریکا خبری رسیده که دولت اتازونی برای انتظام کانگوآماده و مستعد است از استماع آن خبر حفار را نهایت مسرت حاصل گردید من بعد تا انفیصال امور بلژیک تذکره درین ماده فصول است -

9 وزیر بحری فرانسه در جواب عرضداشت خلاصیان بحری اظهار داشت که در خواهشات و تکالیف آنها غور خواهد شد اگر فوراً اطاعت نمایند و بر خدمت خود رجوع کنند از سزا یافتن بری خواهند بود - بعد از اعلان این مقوله از جانب کمیته خلاصیان اشتہار یافت اطاعت نمودیم و بر خدمت خود رجوع می نمائیم - مگر از تلگراف دیگر معلوم میشود که انجمن خلاصیان مارسلس تصفیه این کمیته را منظور نکرده و تا وقتی که مقصد شان تماماً حاصل نشود از خدمت برکنار خواهند بود -

10 تلگرافی از پاریس بطریق غیر رسمی رسیده که افتتاح راه آهن حبش انجام یافته انتهای آن الی ادیس ابیبا میباشد - دولت فرانسه و حبش بر این مقاوله نامه امضا نموده اند

11 بموجب تلگرافی که از طهران در پترسبرگ اشاعت یافته فوجی مشتمل بر سواره و پیاده و توپخانه کوهی و غیره حسب الامر حکومت کرمانشاه جهت جلوگیری سالارالدوله رفته و جنگ در گرفته بسیاری از طرفین کشته شده اند -

12 مقاصد انجمن خیریه بقرار ذیل است - تاسیس مکتب برای تربیت اولاد ایرانیان - دادن خرج دفن و کفن فقرای ایرانیان - نگهداری از

یتیمان و بیوه زنان و در ماندگان ایرانیان - دادن خرج معالجه به فقرای ملت ایرانیه - جهد در اتحاد و اتفاق ایرانیان و تمام مسلمانان تفلیس و غیره و غیره انشا الله ماه بهاء از نتایج تأسیس این انجمن آنچه به تحقیق پیوست برای اطلاع هموطنان بروز نامه مقدس خواهم فرستاد -

13 هر يك از دو لتین روس و آلمان آمادۀ استقراض ده ملیون لیرا میباشند و در سنه ۱۹۱۲ ادا خواهند نمود - سود فیصد چهار سالانه مقرر شده و از قرار فیصد ۹۹ قیمت سندات خواهد بود

14 اعلیحضرت پادشاه انگلستان بواسطۀ جهاز مخصوصۀ شاهی با پادشاه (امانیول) ملاقات کرده هر دو با اشتیاق تمام همدیگر مصافحه نمودند - سپس پادشاه انگلستان قدری با (سیگنور تیتونی) صحبت داشتند - وقت نهار پادشاه انگلستان جهت بازدید پادشاه (ایتالیا) بر جهاز مخصوصۀ شان رفته ملاقات و صرف نهار فرموده مراجعت به اوطان خود شان نمودند - بعنوان نیم رسمی اعلان شده که ملاقات پادشاهان شخصی بوده اغراض سلطانی بهیچ وجه نبوده -

15 خبری از شنگهای رسیده که قحطی در نواح چین روز افزون زیاد میشود امداد کافی نمی رسد ده ملیون نفوس مبتلای این بلا هستند - سه ملیون از شدت گرسنگی مشرف بموت اند و ریشه های نباتات را می خورند - تخمیناً پنجهزار هر روزه هلاک می شوند -

16 حریق سختی در ذخیرۀ اسلحه خانۀ تولون واقع شده و خسارۀ زیادی به قورخانه و عمارات آن وارد شد - بیست نفر سرباز و عمله زخمی شده تخمیناً نقصان چند ملیون فرانك بقلم آمده - سبب این حریق تا کنون بروز ننموده

17 مخبر (روتر) از طهران خبر میدهد که مؤسسين بنك ملی را اراده اینست که حتی الامکان امداد مالی از اقوام غیر و ملك خارجه گرفته نشود و افواهی که شایع شده که بنك مشرقی آلمان با بنك ملی معاهده نموده غلط است

18 مخبر (روتر) از شنگهای خبر میدهد که انجمن کنگاش قحط از اروپا و امریکا استمداد نموده چه در شمالی (کیانگسو) قریب پنجاه هزار میل مربع اراضی از طغیانی غریق شده و ده ملیون نفوس از گرسنگی قریب بهلاکت اند مواشی و اولاد خود شانرا فقرا میفر و شند و بی نظمی در مملکت عمومیت گرفته -

19 بموجب تلگرافیک از اسلامبول رسید دو نفر سر باز ان محافظ سلطان شهر را مشوش و مخوف داشته اند - در شارع عام راه گالاتی و اسلامبول بر مترددین مسدود شده - شمشیر را کشیده مردم را میترسانند - این واقعه تا دو ساعت طول کشید چه پلیس و فوج را اختیار نیست که بر محافظین سلطان دست درازی نمایند -

20 در روسیه روز بروز قحط زیاد میشود گرسنگی و امراض مهلکه در تمام نواح منتشر - بموجب را پورت اکثر شهرها بسبب شدت سرما و قلت باران زراعت زمستانی بالتره بر باد شده است

### *Translation of Newspaper Extracts*

1. A telegram has arrived from Pretoria, the capital of the Transvaal, saying that at the opening session of Parliament General Botha announced that the news which was published on the 13th of December with reference to the Chinese labourers, is correct, and that the Government is convinced that the employment of Chinese labourers will lead to injurious consequences for the people of the Transvaal. In addition to this, sufficient labourers to meet all requirements can be obtained locally.

2. A telegram has arrived from St. Petersburg saying that Imperial orders will be issued early this morning directing a change of the members of the Duma, and that in the month of September fresh elections will be held, so that the new assembly will be first held in the month of November.

3. The Hague Conference has been opened, and M. Nelidoff has been appointed President of the Assembly. In the course of his speech he said, 'The most important objects of this assembly are these: Firstly, to allay the disagreements which arise between Powers, in order that they may not lead to war. Secondly, to avert the disastrous consequences of warfare, so that in addition to the loss of the lives of the combatants injury may not be inflicted upon their relatives and dependents.'

4. The workmen of the Rand mines who took part in the riots are being very severely punished. One of their ringleaders who threw a bomb has been executed, a few are under suspicion, and some have been flogged.

5. His Majesty the Emperor of Russia has issued an order stating that a majority of the members of the new Duma must be Russians, people of other nationalities may also be included, but the number of them must not be so great that their votes shall be sufficient to decide questions of specially Russian interests. Members are not to be chosen from those provinces whose people are unable to understand political measures. The warrants for the elections have also been issued, the number of the members of the Duma has been reduced from 524 to 442. Very few will be elected from the dependencies of Poland, Siberia, and the Caucasus. In the course of this notification it is written that the Government is much annoyed at the conduct of the members of the Duma who have allied themselves in a criminal way with ruffians and mutineers—their dismissal has been inevitable. The people of St. Petersburg, on hearing of the change of delegates of the Duma, are silent. Guards of soldiery have been posted in the public streets so that riots cannot possibly occur. The newspapers have been forbidden to express any opinion on this subject. Many people also have been arrested, of whom nine are members of the Duma.

6. Reuter's correspondent sends word from Tehrān, that the health of His Majesty the Shāh is slightly improved, but that there is great weakness.

7. The correspondent of the 'Times' writes from San Francisco : When all the factors of the quarrel with Japan are carefully examined, no valid reason for it will be found. For this reason the mischief made by enemies becomes plain, and the whole of the trouble has arisen from the official class. The Japanese are gentle by nature, even though it may so happen that now and then they show indignation against some one or other.

8. The English Foreign Minister announced in the English House of Commons that tidings had been received from the United States of America, that the United States Government is ready and prepared to enter upon the administration of the Congo. Upon hearing this news members were exceedingly pleased. However, pending a settlement of Belgian affairs discussion of this subject is superfluous.

9. The French Minister of Marine, in response to the petition of the bluejackets, announced that inquiries would be made into their demands and their duties, provided they showed obedience immediately and returned to duty, in which case they would be exempted from punishment. After the publication of this pronouncement, it was announced on behalf of a committee of the bluejackets that they acquiesced and were returning to duty. However, we learn from a further telegram, that the Bluejackets' Union of Marseilles repudiate the settlement by this committee, and will remain away from duty till such time as their objects are fully attained.

10. An unofficial telegram from Paris states that the Abyssinian railway has been opened, and has its terminus at Adis Abāba. The French and Abyssinian Governments have signed the agreement.

11. According to a Tehrān telegram published in Petersburg, a force made up of cavalry, infantry, and mountain artillery, *et cetera*, in accordance with orders issued by the Government of Kirmānshāh, has started to oppose Sālāruddaulah. A conflict has resulted ; many have been killed on both sides.

12. The objects of the *Anjuman-i. Khairiyyeh* are these:—

To found schools for the education of the children of Persians.

To provide funds for the burial of Persian paupers.

To care for the orphans, widows, and destitute Persians.

To provide funds for the medical treatment of the Persian poor.

To endeavour to promote unanimity and concord among Persians and all the Muhammadans of Tiflis, &c. &c.

If God will, I will send to your estimable paper, month by month, for the information of my countrymen, any trustworthy tidings of the outcome of the foundation of this Society.

13. Both the Russian and German Governments are preparing to raise a loan of £10,000,000, to be repaid in the year 1912. The rate of interest has been fixed at four per cent. per annum, and the shares will be issued at 99 per cent.

14. His Majesty the King of England, travelling in the royal yacht, has met King Emanuel. They shook hands cordially with each other, and afterwards the King of England engaged in conversation for a while with Signor Tittoni. At lunch time the King of England proceeded on his own yacht to return the visit of the King of Italy, and lunched with him—after which they both returned to their own countries. A semi-official notification has appeared saying that the meeting of the two monarchs was personal, and had no political significance whatever.

15. News has arrived from Shanghai that the famine in Chinese territory is increasing day by day—sufficient relief cannot be obtained. Ten millions of people are suffering from this calamity. Three millions are at the point of death from starvation, and are eating the roots of herbs. It is estimated that 5,000 deaths occur daily.

16. A severe conflagration has taken place in the arsenal of Toulon. Great damage has been done to the armoury and its buildings. Twenty people, soldiers and workmen, have been injured. The loss is estimated at several million francs. The cause of the conflagration has not yet been discovered.

17. Reuter's correspondent sends news from Tehrān that the founders of the National Bank (of Persia) intend that as far as possible they will not accept pecuniary assistance from other nationalities or foreign nations. The reports which have been published that the German Oriental Bank has come to an agreement with the National Bank are groundless.

18. Reuter's correspondent informs us from Shanghai that the committee of investigation into the Famine has asked aid from Europe and America because in the north of Kipangsū nearly fifty thousand square miles of territory has been overwhelmed by a flood and ten million souls are at the point of death from starvation. The poor people are selling their cattle and their children, and the whole country is in disorder.

19. According to a Constantinople telegram two men of the Sultan's guards had been keeping the city in a state of alarm and terror. They had closed the road between Galata and Constantinople to wayfarers, and were terrifying the populace with drawn swords. This state of things lasted for two hours, because the police and the military are not permitted to interfere with the Sultan's guard.

20. Famine is increasing daily in Russia, starvation and dire diseases are prevalent in every district. According to reports from most of the towns the winter crops have been entirely ruined by the severity of the cold and scarcity of rain.

## PASSAGES FOR TRANSLATION INTO PERSIAN

The student is recommended to work steadily through these translations with the aid of the vocabulary. As a rule the same word or idiomatic expression will not be found more than once, so that it will be a good plan if each exercise with its vocabulary is thoroughly mastered before going on to the next.

(A. S.) means Aorist Stem.

## I

Two women were quarrelling about a child, and had *no* witnesses. Both of them went before the *Qāzī* and asked for justice. The *Qāzī* summoned the executioner and ordered, saying, 'Cut this child in two portions and give one part to each of the women.' One of the women when she heard this order remained silent, but the other began to weep and wail, saying, 'For God's sake do not cut my child in half! If this is justice I do not want the child.' The *Qāzī* knew of a truth that this very woman was the mother of the child. He delivered the child to her, and having flogged the other woman sent her away.

To quarrel,	مُنازَعَت کردن	Silent,	خاموش
Witness,	گواه	To remain, (A.S. مان)	(ماندن)
Justice,	إنصاف	For God's sake,	برای خدا
To ask for, (A.S. خواہ)	خواستن	To know of a truth,	بییقین
To summon, (A.S. طَلَب)	طَلَبیدن	(A.S. پندار)	پنداشتن
Executioner,	چَلّاد	To deliver, (A.S. سپار)	سپردن (به)
To cut in two,	دو پارہ کردن	To flog, (A.S. زن)	تازیانه زدن
	(A.S. کَن)	To send away, (A.S. ران)	راندن
Each of,	هر یکی از	No (with negative),	هیچ



## II

A man brought up a parrot and taught it the Persian language. The parrot in reply to everything (*lit.* every word) used to say, 'No doubt' (*lit.* what doubt is there in this?) One day that man took the parrot to the *bāzār* to sell it, and gave out that its price was 100 rupees. A *Mughul* asked the parrot, 'Are you worth 100 rupees?' It replied, 'No doubt.' The *Mughul* was pleased and bought the parrot and took it to his home. Whatever he said to the parrot it used to reply, 'No doubt,' and he got no other answer. He felt ashamed and sorry in his heart, and said, 'I committed a folly in buying such a parrot.' The parrot heard his words, and said, 'No doubt.' The *Mughul* smiled and set the parrot free.

To bring up, (A.S. پروردن)	To set free, رها کردن - آزاد کردن
To teach, (A.S. آموختن)	No doubt, درین چه شک
To give out, ظاهر کردن	The Persian language, زبان فارسی
To be worth, (A.S. ارزیدن)	To be pleased, خوشنود شدن (A.S. شو)
To take, (A.S. بُردن)	To buy, (A.S. خریدن)
Folly, [a fool, is حماقت]	Ashamed, شرمندہ
To smile, تبسم کردن	Sorry, پشیمان

## III

A thief went to a man's house to steal a horse. It so chanced that he was caught. The owner of the horse said to the thief, 'If you will show me the trick of horse-stealing I will let you go.' The thief agreed, and went up to the horse, undid the foot-rope, then bridled him and mounted on his back and galloped off, saying, 'See, this is the way they steal horses.' In spite of all the efforts they made to follow him the man's servants could not catch the thief. The owner of the horse returned to his house biting the back of his hand with the tooth of regret, but the thief got safe away and was never seen again.

To steal, دزدیدن [but here translate, 'that he might steal'. (A.S. دزد)	In spite of, هرچند که [followed by the negative clause.]
It so chanced that, همچو اتفاق افتاد که	To let go, رها کردن
He was caught, گرفتار شد or مردمان اورا گرفتند	To undo, (A.S. کشای) کشادن
Trick, حِکْمَت	Foot-rope, رسی پا
To agree, قبول کردن	To mount, برنشستن - سوار شدن
Up to the horse, تزد اسب	To make an effort, سعی کردن
To bridle, دهنه کردن	To follow, تعاقب کردن
To gallop off, تیز راندن or در جولان انداختن (i.e. To make gallop.)	Tooth of regret, دندان چسرت
	To bite, گزیدن (A.S. گز)
	Got safe away, خود را بسلامت رسانید
	Again, بعد از آن

## IV

A man was very poor. He had a horse which he kept tied up in a stable. One day he fastened the horse up with its head where the tail generally is, and made a proclamation among his neighbours, saying, 'Oh! my friends, come and see a wonderful sight—a horse with its head where its tail ought to be.' All the inhabitants of the city assembled. Every one who wished to enter the stable to see the sight was made to pay a small sum of money, and they were admitted one by one. When they came out again they were so ashamed at having been deceived by such a trick that no one said a word, and the man was relieved of his poverty.

Poor, بی نوا - مُفِلس	To proclaim, مَنادی کردن
Stable, طویلہ	Was made to pay, &c. Put this passive construction thus:
Head, سَر	'He took from each,' &c.
Tail, دُم	

They were admitted. Put this  
passive construction thus :  
'They went in.'

To be deceived by a trick,  
فريب خوردن

Was relieved, خلاص يافت  
(i.e. Obtained freedom from.)

Wished to enter,  
ميخواست داخل بشود

To see ; for the sake of seeing,  
برای دیدن

One by one, يگان يگان

Tied up, بسته  
(to tie up, A.S. بند)

Generally, بیشتر اوقات - اکثر

Neighbours, همایگان (همسایه)

A wonderful sight, تماشای عجیبی

Inhabitants, باشندگان (باشنده)

To assemble, فراهم آمدن - جمع آمدن

Every one who, هر شخصی که

To be relieved of, خلاص یافتن (از)  
(A.S. ياب)

## V

A hungry man was going along a road and saw an Arab who was eating his food by the side of a pond. He went up to him and said, 'I have come from the direction of your home.' The Arab asked if his wife and children were all well. He replied, 'Yes.' The Arab was satisfied and he did not look at the man again. So he began again, saying, 'That dog now that is sitting beside you, if your dog had lived he would have been just like it.' The Arab raised his head and said, 'What did my dog die of?' He replied, 'It ate too much of your camel's flesh.' The Arab then asked what the camel died of, and the man answered, 'When your wife died no one gave the camel any grass or water or grain.' 'How did my wife die?' he asked. 'She wept so in sorrow for your son, and struck her head and breast with stones.' He said, 'And what did the boy die of?' The man replied, 'Your house fell upon him.' When the Arab heard the circumstances of the ruin of his house he cast dust upon his head, left the food where it was, and started in the direction of his home. The man by this trick got food.

A hungry man,	شخص گرسنه	Flesh,	گوشت
An Arab,	اعرابی	To die,	مُردن (A.S. میر)
Food,	طعام - غذا	To eat,	خوردن
Pond,	برکه - آبگیر	Wife,	زَن - زوجه
If his wife, &c. Use Or. Recta.		Grass,	هَلَف - گیاه
Well,	صَحیح و سلامت - بخیریت	Grain,	غَلَّة - دانه
Yes,	بلی	To weep,	گریستن (A.S. گری)
Satisfied,	خوشتود - راضی	Sorrow,	افسوس - غم
To look at,	نظر انداختن - نگاه کردن (بر)	And struck, &c. Translate, 'And struck stones upon her head and breast.'	
So,	پس	Stone,	سَنگ
He,	آن مرد	To strike,	زَدَن (A.S. زن)
Dog,	سگ	Breast,	سینه
Beside you,	پهلوی شما	To fall,	آفتادن (A.S. اُفت)
If your dog, &c. Use the past conditional in both clauses.		Circumstances,	احوال
To live,	زنده ماندن (A.S. مان)	Ruin,	خرابی
Just,	بعینه	He cast dust, &c.,	خاک بر سر انداخت, (A.S. انداز)
Like,	مثلی	Where it was,	همانجا
To raise,	بلند کردن - افراختن (A.S. افراز)	To leave,	گذاشتن (A.S. گذار)
Camel,	شُتر	To start,	روانه شدن - رهسپار شدن

## VI

Two men entrusted their property to an old woman, and said to her, 'As soon as we both return we will take it back from you.' After some days, one of them came to the woman and said, 'My partner is dead, now give me the property.' The old woman saw no resource but to give it to him. Some days after, the other man

came and demanded his property. The woman said, 'Your partner came and said that you were dead. In spite of all my objections he would not listen to what I said, and took away all the property.' Hearing this, the man took the old woman before the Qāzī and demanded justice. After a full investigation and deliberation, the Qāzī perceived that the woman was not in fault, so he said to the complainant, 'In the first instance you made an agreement that whenever you both came back you would take your property, so now go and bring your partner and take your property; you alone cannot have it.' The man had no answer to give, and went his way.

To entrust, (A.S. سپاردن) سپردن

An old woman, پیر زنی

As soon as, هرگاه که - وقتی که

We both, ما هر دو

To return, (A.S. آیدن) باز آمدن

To take back, باز گرفتن

(A.S. گیر) (گیر)

Partner, شریک

Now, اکنون - الآن - حالا

Property, مال

Saw no resource, &c., جز در باز دادن مال چاره ندید

To demand, ادعا نمودن  
(نمای A.S.) طلب کردن

In spite of, &c., هرچند اعتراض کردم

To object, اعتراض کردن

Before the Qāzī, پیشی قاضی

Investigation, تفتیش

Full, تمام

Deliberation, تأمل

Perceived, دریافت

Was not in fault, بی تقصیر است

Use the present tense, *lit.* is without fault.

Complainant, مدعی

In the first instance, آول

Agreement, شرط (کردن) (بستن)

That, &c. Use که and repeat the original words of the agreement.

Bring, حاضر کن - بیاور

And take. Use the plural here of the imperative, as it refers to both partners.

Alone, تنها

The man, &c., لا جواب شده

Translate, 'The man being without an answer.'

Went his way, راه خود پیش گرفت

## VII

A king ordered a blacksmith, saying, 'Make me a good suit-of-armour.' The blacksmith made it and brought it to the king, *who*, to test the armour, placed it on the ground and struck it with a sword. It split in half. The king then said to the blacksmith, 'If you ever again make such armour I will split your head in two.' The smith went to his house, and told what had occurred to his daughter. She advised him, saying, 'Make the armour again, but this time I will take it to the king.' In short, the smith made the armour, which his daughter then put on, and, taking a sword in her hand, went into the king's presence and said, 'Now test the armour!' The king inquired why she had put on the armour. She replied, 'Sire! It is customary for armour to be tested on the body; accordingly I put it on. Be pleased to test it.' The answer so pleased the king that he ordered that a reward should be given to the girl.

A king,	پادشاهی	It split in half,	دو نیم شد
To order, (A.S. فرمای)	فرمودن	To make, (A.S. ساز)	ساختن
Blacksmith (worker in iron),	آهنگر	Say, 'If you shall have made.'	
Suit of armour, coat of mail,	جوشن	What had occurred,	ماجر - سرگذشت
To bring, (A.S. آور or آر)	آوردن	Daughter,	دختر
Who. Here the relative in English should be translated by 'the king' repeated as the first word of a new sentence.		His. Use the reflexive pronoun here.	
To test (i.e. for the purpose of testing).		To advise,	مصلحت دادن
To test, (A.S. آزمودن)	آزمودن	Again,	بار دیگر
Say, 'Struck a sword upon it.'		In short,	الْقَصَّة
		To put on,	پوشیدن - در بر کردن
		And said,	و عرض کرد
		Sire! ( <i>lit.</i> Godlike),	خداوند

It is customary, &c. Translate,	Be pleased to test it,	بفرمائید
‘This is the custom that they test.’		بیازمائید
Custom,	تستور	Should be given. Translate,
Body,	اندام	‘That they should give.’
Accordingly, از نیجهت بنا بران	Reward,	انعام

## VIII

A man came to a darvish and asked him three questions: firstly, Why dost thou say that God is everywhere? I do not see Him anywhere; show me where He is. Secondly, Why are men punished for their faults? Whatever he does, God does; man has no power of himself and can do nothing without the will of God. Had man the power he would do everything better for himself. Thirdly, How can God punish Satan with the fire of hell? because his constitution is itself fiery. What effect can fire have on fire? The darvish took up a clod-of-earth and struck him on the head with it. The man went to the Qāzī in tears and said, ‘I asked a certain darvish three questions, and he hit me so hard on the head with a clod that my head aches, but he gave me no answer to either of my questions.’

Darvish,	درویش	Fault,	تقصیر - خطا
Question, (پرسیدن) سؤال (کردن) - پرسیدن		Whatever,	هرچه
Firstly, this,	اول اینکه	Power,	قدرت
Why,	چرا	Will (volition), intention,	ارادت
Everywhere,	هرجا - همه جا	Thirdly, this,	سیوم اینکه
Anywhere,	هیچ جا	Satan,	شیطان
To show,	نشان دادن - نمودن	Hell,	دوزخ
	(A. S. نمای)	Constitution,	سیرشت
Secondly, this,	دوم اینکه	Effect,	آثر
To punish,	سیاست کردن		

Clod-of-earth,	کَلْوَح	He hit me, &c. Translate, 'He	
To take up, (A.S. برداشتن)		struck such a clod on my	
In tears,	آبدیده - گریان	head.'	
A certain,	فُلان	To ache,	درد کردن
		Either of,	هیچ یک از

## IX (continuation of VIII)

The Qāzī sent for the darvish and asked him why he had struck the man on the head with a clod, and had given him no answer to his questions. The darvish said, 'That very clod is in itself the answer to his questions. He asserts that he has pain in his head. Bid him show it me, for I do not see it anywhere; then will I show him God. And whereas he complained to your honour against me, whatever I did was the act of God; had God not willed it I should not have struck him—what power have I, human as I am? Again, his constitution is earthy, how can earth have any effect upon him to cause him pain?' Hearing this that man was ashamed, and the Qāzī greatly approved the answer of the darvish.

That very,	همان	I, human as I am,	من که انسان
And whereas,	و حالانکه		مستتم
To complain,	تظلم بر آوردن -	Again,	علاوه براین، دیگر اینکه
(A.S. نال)	نالیدن	Earth,	خاک
Your honour,	حضرت	Earthy,	از خاک
		Greatly approved,	خیلی پسندید

## X

A beggar came into the presence of a king and said to him, 'O Lord of the face of the earth, thou art very wealthy, and hast lands and property and servants and horses and camels and money beyond estimate, whereas I who am thy brother (since Adam is our father and Eve is our mother) have nothing. Give me a brother's portion of thy wealth and property.' The king



turned to one of his servants and said, 'Give him a copper.' The beggar said, 'O asylum of the world! what does this mean? Why dost thou not give me a brother's portion?' The king smiled, and said to him, 'Hush! for if the other brothers should hear and make a like demand thou wilt not get even this amount.'

Beggar,	گدا	Wealthy,	دولتمند - توانگر
Face of the earth,	دوی زمین	Lands and property,	مُلک و مال
I, who am thy brother,	بندۀ که برادرت هستم	Beyond estimate,	بی قیاس
Asylum of the world,	جهان پناه	Eve,	حواء
To mean, (A.S. دار)	معنی داشتن	A brother's portion of,	حصۀ برادرانۀ
To smile,	تبسم کردن	A copper,	یک پول سیاه
Hush!	خاموش	Even this amount,	این قدر هم
A like demand,	همچنین درخواست	To get,	(A.S. یاب) یافتن

## XI

They tell this story, that once upon a time an Arab, having lost his way in the desert, was without food or drink for three days and was near dying of hunger and thirst. At last he came to a well where the caravans stop to water the camels, and saw lying on the sand a little leathern bag. He picked it up and felt it and cried, 'Blessed be God! these must be either dates or nuts.' In this hope he hastened to open the bag, but when he put in his hand he drew it out again and cried aloud, 'How unlucky I am! I thought that at least they were nuts, and after all they are only pearls!'

Story,	حکایت	Thirst,	تشنگی
To lose the way,	راه گم کردن	Near dying,	قرب بمرگ
Desert,	بیابان - دشت	At last,	آخر - آخر الامر
Food or drink,	اکل و شوب	Well,	چاه

Caravans,	کاروان - قافله	After all,	آخر
To water,	آب دادن	Blessed be God !	الحمد لله
Sand,	ریگ	To hasten, (A.S. شتاب)	شتافتن
Lying,	افتاده	To open, (A.S. کشای)	کشدان
Bag,	کیف - کیسه	To put in,	اندر کردن
Leathern,	چرمین - از چرم	To draw out,	باز کشیدن
To feel,	مَس کردن	(A.S. گش)	
Date,	خُرما	How unlucky I am !	وای نصیب
Nuts,	جوز	To think,	گمان کردن
Cried aloud,	خروش زد	Pearl,	مروارید
At least,	بهمه حال	Only,	فقط

## XII

A little boy used to herd sheep, and now and then in fun would cry out, 'Wolf! wolf!' The villagers used to come running up from all directions to rescue the sheep from the wolves. Then the boy would laugh and say, 'What are you making all this hullabaloo for? there is nothing the matter! I called you for fun.' Several times the boy had collected the villagers by his cries, when one day it so happened that a wolf suddenly attacked the flock. The wretched boy fell into a panic and was running here and there crying out, but in spite of his cries and lamentations no one came to rescue him, and the wolf laid hold of the fattest sheep and carried it off. The boy ran off to the village and told his story, but no one would believe him. At last some one ran off to the sheep, and found the flock standing in a corner of the pasture quaking with fear. Then he perceived that the shepherd had spoken the truth, so he ran back to the village and told the villagers how matters stood. Thereupon the owner of the sheep seized the boy, and after chastising him severely dismissed him from his service.

Little boy, (dim. of <b>طِفْل</b> )	Here and there, <b>بهرسو</b>
Sheep, <b>گوسفند</b>	Cries and lamentations, <b>غوغا و فغان</b>
To herd, shepherd, <b>شبانى کردن</b>	To utter (cries), <b>برداشتن - کردن</b>
Now and then, <b>گاه - گاه گاهى</b>	Rescue, <b>دستگیرى - استخلاص</b>
In fun, <b>بشوخی - از تمسخر</b>	Fat, <b>قَرِيه</b>
To cry out, <b>بانگ زدن</b>	To lay hold of, (A.S. <b>ربای</b> )
Wolf, <b>گرگ</b>	To carry off, (A.S. <b>بردار</b> )
The villagers, <b>اهالى ده - اهل ده</b>	To, towards, <b>بَطَرَفِ</b>
To run, (A.S. <b>دویدن</b> )	To believe, <b>اعتبار کردن (بر) باور کردن</b>
To rescue (use <b>تا</b> with the aorist).	
To rescue, <b>رهاندن - رها کردن</b>	Some one, <b>کس</b>
To laugh, <b>خنده زدن</b>	To the sheep, <b>نزد گوسفندان</b>
Hullabaloo, <b>های و هوی - های و هوی</b>	Corner of the pasture, <b>گوشه چرگاه</b>
There is nothing the matter, <b>هیچ خطره نیست</b>	To quake, (A.S. <b>لرزیدن</b> )
( <i>lit.</i> there is no danger.)	To perceive, <b>معلوم کردن - دریافتن</b>
Several times, <b>چند بار</b>	Shepherd, <b>شبان - چوپان</b>
Cries, outcry, <b>غوغا</b>	To speak the truth, <b>راست گفتن (گوی)</b>
It so happened that, <b>چنان اتفاق افتاد که</b>	To tell, inform, <b>آگاه کردن - آگاهی دادن</b>
Suddenly, <b>ناگهان - ناگاه</b>	How matters stood, <b>کیفیت حال</b>
Flock, herd, <b>گله</b>	Chastisement, <b>گوشمال - گوشمالی (دادن)</b>
To attack, <b>حمله کردن (بر)</b>	
Wretched, <b>بیچاره</b>	Severely, <b>سخت</b>
Panic, <b>وحشت</b>	To dismiss, <b>بر طرف کردن</b>

## XIII

This story is told of the celebrated Chinese philosopher Confucius, whose name means Master K'ung, K'ung being the name of his clan, that when he was fleeing from the state of Lū by reason of the tyranny and disorder of that state, he, together with several of his followers, having reached the state of Tsi, passed by a woman who was weeping and wailing at a grave. The sage stopped and sent one of his disciples to ask the reason of her grief. 'My husband's father,' said she, 'was killed here by a tiger, and my husband also, and now my son has met the same fate.' 'Why, then,' said the sage, 'do you not quit so ill-omened and fatal a spot?' 'My lord,' replied the woman, 'here at least there is no oppression and tyranny from man.' Thereupon Confucius said to his disciples, 'Remember this, my children, oppressive government is fiercer and more feared than a tiger.'

Celebrated,	مشهور	To reach,	رسیدن (A.S. رس)
Chinese,	چینی - صینی	State,	ولایت - ایالت
Philosopher,	حکیم - فیلسوف	To pass by,	گذر کردن (ب)
Confucius (Kang-Fu-Tsi),	کنگ فو تسی	To weep and wail,	گریه و زاری کردن
Means,	عبارت است از	Grave,	گور - قبر
Master,	اُستاد	To stop,	ایستادن (A.S. ایست)
Clan,	خانواده	Sage,	حکیم
Tyranny,	جود - ظلم	Disciple,	مريد
Disorder,	اضطراب	To send,	فرستادن (A.S. فرست)
He,	خودش	Reason,	وجه - موجب - سبب
Together with,	بهمراهی	Grief,	اندوه - غم
To flee, فرار (A.S. گریز)	گریختن (از)	Husband,	شوهر - شوی
Followers,	تابعین	Father,	پدر
Several of,	تنی چند از	Was killed by a tiger. Say, 'A tiger killed.'	

Also,	نیز	At least,	بهمه حال - آخر
Now,	هم اکنون - حالا - حال	Man,	بنی آدم
Has met the same fate,	دوچار	Oppression,	جور - ستم - دراز دستی
	همان مصیبت شده	My children!	ای بچه ها
Why, then, &c.?	Translate, 'A place which is so ill-omened and fatal, why dost thou not flee from it?'	Remember. Translate, 'One should never forget,'	هرگز فراموش نباید کرد
A place which,	جای که	Oppressive government. Translate, 'A tyrant sovereign,'	سلطان ظالم
So, to this degree,	این قدر	A tiger. Translate, 'A man-tearing tiger,'	شیر مردم در
Ill-omened,	بدبخت - متعوس - نگون طالع	Fierce, cruel,	بی رحم
Fatal,	جان گاه - مهلك	Feared, causing fear,	وحشت انگیز
To flee from,	گریز کردن (از)		
My lord,	خداوند		

## XIV

There are three modes of travelling in Persia. You can ride *chāpār*, that is, by Government post; you can attach yourself to a caravan and the vagaries of the muleteer; or you can escape from this bondage by buying your own beasts of burden and equipment, and hiring the guide and servants who shall take you at your own sweet will out of the beaten track of His Majesty's post roads. Where speed is of the first consideration you will find it better to ride *chāpār*. It is of this, the quickest mode of travelling, that I would say something that should be of service to such among you as are adventurous.

Travelling,	سفر کردن	Beast of burden,	باربر - باربردار
Government post,	پوسته دولتی	Bondage,	اسیری
Muleteer,	قاطرچی - قاطردار	Equipment,	ساز و سامان - ساز راه
Vagaries,	تلوّنات	Guide,	راهرب - دهرب

Servant,	مُلازِم - نوکر	Where speed is, &c. Translate, 'If speed is above all this necessary.'
To hire,	(A.S. کرایه گرفتن)	Necessary,
At your own sweet will,	حَسَبِ خواہش شما	To ride <i>chāpār</i> ,
The beaten track,	جادهٔ عام - راه معمولی	(A.S. رَو)
Out of,	خارج -	Quickest,
		Adventurous,
		Of service,

## XV

The first point to deal with is the question of expense. The cost of this mode of travelling varies with the price of barley, a horse's daily food in Persia. The charge exacted from me in the spring and summer of 1897 was at the rate of one *krān* per *farsakh* for each horse required. This is the average charge and may be considered moderate. But it does not always happen that the price of grain is the same in all the provinces of Persia at one and the same moment. Reckoning the *farsakh* at four English miles, and the pound sterling at fifty *krāns*, the cost of riding *chāpār* in the month of December, 1898, was about tenpence per horse for every four miles. You should endeavour to make shift with three horses. To that end you should look to it that your personal effects should fill not more than two kit-bags. These would go behind the *chāpār shāgird* (post-boy) on his saddle; your servant would take charge of the provisions and cooking gear, and thus you would have a horse left for yourself.

The first point, &c. Translate, 'The first question in this connexion will be with regard to expense.'	With regard to,	دَر خصوص
Question,	Expense,	اِخراجات
In this connexion,	Mode, kind,	نوع
	Travelling,	مُسافرت
	Price,	قِیمت

Barley,	جو	Pound sterling.	لیرا - لیره
Daily food,	خوراک یومیه - خوراک روزمره	About,	تقریباً
To vary,	تفاوت داشتن (با)	Tenpence,	ده پَنس
Charge, hire,	کرایه	To make shift with,	ساختن (با)
In the spring season,	در فصل بهار	To endeavour,	جهد نمودن
Summer,	گرم - تابستان	To that end,	بدین مَطْلَب - درین صورت
1897 A.D.	۱۸۹۷ سنه میلادی	Personal effects,	اسباب ذاتی
For each horse,	فی اسبی	Translate, 'Should fill two kit-bags, not more,'	در دو خُرچین گنجد - زائد از آن نباید باشد
At the rate of,	از قرار	Kit-bag,	خُرچین
Krān,	قران	To fill, be contained in,	گنجیدن
On an average,	روی هم رفته	Behind,	پشت - پس
Moderate,	معتدل	Provisions (food),	خوراک
Provinces, (pl. of صوبه)	صوبجات	Cooking gear,	اسباب بُختن
The same, alike,	یکسان	To cook,	بُختن (پَز. A.S.)
At one and the same moment,	در يك وقت و يك آن	To take charge of,	حفاظت داشتن
To reckon,	حساب کردن	To be left, remain,	بافی ماندن
A mile English,	میل انگلیس	For yourself,	از برای خود شما

## XVI

The organization of a camp for a long march takes some trouble if all is to go right, and we were at work early in the morning to get the whole thing in order. Perhaps it will help to give a clear idea of travelling in Persia if I explain what the system is.

In the first place, to be comfortable it is necessary to have a double set of tents and furniture, so that one set is on the march while the other is being used. In this way you can start in the early morning, and finish the day's march by breakfast-time,

finding a complete camp when you ride in, and having the rest of the day for whatever you want to do. The cook and some of the other servants go on at night, or early in the morning, and get breakfast ready. The tents in which you have slept are struck when you start, and they make a double march, so as to be ready for you on the following day. A lightly-loaded set of mules meanwhile start off, and try to keep with you, so as to bring up dressing-cases and other necessities which one wants every day and cannot have in duplicate. A caravan thus becomes divided into three parts, called respectively, *pīshkhāna*, *vasatkhāna*, and *paakhāna*.

Organization, تدارك اسباب و لوازم (lit. the preparation of equip- ment and necessities.)	Breakfast-time, وقت نهار — چاشتگاه
March, کوچ	Camp (camping ground), مقامگاه
Trouble, محنت	The rest of the day, بقيه روز
To go right, درست نشستن (A.S. نشين)	Cook, آشپز
Early in the morning, صبح زود	Other, ساير — ديگر
To set to work, بكار افتادن (A.S. افت)	To get ready, مهيا کردن
In order, ترتيب	To sleep, خوابيدن (A.S. خواب)
To set in order, آراسته کردن — ترتيب دادن	To strike (a tent), کندن (A.S. کن)
Idea, خيال	To start, روانه شدن
To explain, بيان کردن	To make a double march, دو مرحله راه طی کردن
Comfort, آرام — راحت	The following day, روز ديگر
Tent, چادر	Meanwhile, درين آننا
Furniture, مبل — اسباب — رخت (Fr. <i>meuble</i> .)	Mule, (set of —, دستۀ قاطر)
Set, دسته	Lightly-loaded, که بارش کم باشد — جريده
Is being used, زيرکار است	And try to keep with you. Translate, 'And as far as



possible keep with you,' و حتی اطقذور برابر شما راه میرود	To be divided, Part,	تقسیم شدن حصه
To bring up, (A.S. ساز داشتن)	Called. Translate, 'Which they call.'	
In duplicate, دگانه - دوگانه	To call, نامیدن - نامیدن	

## XVII

On the morning of the twenty-seventh of September the mules were all ready loaded up and the division into *khānas* began. We took up our post at a narrow place between the irrigation cuts, where all had to pass; and, with infinite trouble—the mules breaking away, and the muleteers shouting and abusing one another, and running in all directions—we at last succeeded in telling off about forty mules carrying the *pishkhāna*, who were to march on two stages. These were collected in the road, their muleteers with them, and the whole party handed over to one of the orderlies, Riṣā *Khān*, in whose charge they were to be henceforward. I remember this man coming up in an excited way and demanding *inṣāf* (justice). It appeared that one of the muleteers had loaded his mule, a fine, powerful beast, with nothing but a tin hat-box. They were always trying these tricks.

A narrow place, تنگنای	Party, جماعت
Irrigation cuts, قنوات آبپاشی	To remember, یاد داشتن
Had to pass, گذر ..... لازم بود	In an excited way, یا اضطراب تمام
To break away, جلو گسسته گریختن	Fine and powerful, قوی چته و زور آور
In all directions, همه جا - هر سو	Hat-box, قاب کلاه
With infinite trouble, بهزار مشکله	Tin (made of tin), از حلب
About forty, چهل و اند - تقریبا	And nothing else, دیگر هیچ
Orderly, چهل غلام	Always, همیشه
Henceforward, آینده را	To try tricks, طفره زدن
	„ „ حيله بازی کردن

## XVIII

In the afternoon we rode in a carriage and drove round the park in which the palace stands. We saw a large canal like a river which passes through the park and is crossed by handsome bridges. There was also a lake in which were very many fish. When some crumbs of bread were scattered some very large ones showed themselves. I was told that the fish had been in that lake two hundred years. The park and avenues are of great extent, and there was another large lake surrounded by trees and lawns, and having several pretty islands in it, on which were a number of wild geese. On the banks of the lake were numbers of men and women who had come there for pleasure. We alighted from the carriage, embarked on a boat, and made a tour of the lake.

In the afternoon,	عصر - وقتِ عصر	Crumbs of bread,	ریز نان
A carriage (Fr. <i>calèche</i> ),	کالسکه	To scatter, (A.S. پاشیدن)	پاشیدن (پاش)
Park,	باغ	(A.S. ریختن)	ریختن (ریز)
Palace,	قصر	Two hundred,	دویست
Canal,	نهر	Avenue,	خیابان
Passes through the park,		Pretty,	قشنگ - خوب
	از باغ میگذرد	Wild goose,	قاز وحشی
Lake,	دریاچه	Pleasure,	تفریح
Fish,	ماهی	To alight,	پیاده شدن
Very many fish,	ماهی زیاد	Boat,	قایق

## XIX

All the food is carefully prepared, and a prince of the royal house is responsible that no tricks are played. Every dish as it is sent from the kitchen is sealed, and the seals are broken in the Shāh's presence. The Shāh, according to etiquette, eats alone. Formerly he squatted, and ate from a big tray placed on the floor. But since coming to Tehrān he has been persuaded to sit upon

a mattress and eat from a table about a foot high. At first a chintz cloth was on the table, but he was told it would be much nicer if he had a white cloth, and so a white cloth is now used. Between fifty and sixty dishes are served, but his Majesty only touches two or three. First he will eat greased rice, followed possibly by a chicken or some grilled morsels of mutton laid between two slices of thin bread; and then, as dessert, perhaps a citron in syrup, quite the ordinary Persian fare. Knives and forks are things unknown at Court, and the King eats everything with his fingers, greased rice, mutton, and fruit. His favourite delicacy is marrow.

Food,	غذا (آغذیه) (pl.)	To touch,	دست زدن (ب)
Carefully,	باحیاط تمام	Greased rice,	چَلَو
Responsible,	مُتَمَسِّن (بر)	Possibly,	غالباً
Dish,	بُشْقَاب	Chicken,	جُوجِه - جُوجِه مرغ
According to etiquette,	حسب مَرَّاسِم	Grilled,	پَرِیان - کباب شده
Eats,	میل طعام میکند   تناول میکند	Slice,	لای
To squat,	مُربِع نِشستن	Thin,	نازک
Formerly,	در اوایل	And then,	منبعد
To come (ceremonious),	تَشْرِیف فرما شدن	Citron in syrup,	مُرَبَّای تُرْنَج
To persuade,	تَرْغِیب دادن	Ordinary fare,	خَوْرَاک معمولی
Mattress,	دُشَک	Knife,	کارد
Chintz, (of —),	قَلَمْکَار (قلمکاری)	Fork,	چَنگال
Nicer,	مَرْغُوبتر	Unknown,	مَعْدُوم
To use,	إِسْتِعْمَال کردن	Fruit,	میوه
Dish, tray,	دوری	With his fingers,	از انگشتان
To serve,	بِرُوی سَفَره چیدن	He likes very much,	بسیار دوست میدارند
His Majesty,	اعلیحضرت شاهنشاهی	Marrow,	مَغز قلم - مَغز
		Delicacy,	خَوْرش لَذِید - لَذت

## XX

In this nineteenth century, which is an age of wonders, the most marvellous of all new inventions is the perfecting of telegraphic communication between different countries. This is undoubtedly the best of all indications of the greatness and perfection of the civilization of this age. Nowadays, judging from what we have been enabled to see and hear of these instruments, we have become so accustomed to them, that we have ceased to regard them with wonder, and we now look upon them as we do upon all other natural phenomena, considering them customary and of everyday occurrence. Moreover, we find it difficult to picture to ourselves a time when we did not yet enjoy this means of communication, in fact when no one even imagined it, and those days appear to us to belong to antiquity; whereas, in reality, it is not so very many years ago that weeks or even months of time and patience were requisite for inter-communication between neighbouring states.

Century,	قَرَن	Instruments, (pl. of آلَة)
Inventions,	اختراع - ابداع	Wonder, تعجب
Perfecting,	تكميل	Other, ديگر - ساير
Nation,	ملت (مِلَل)	Natural phenomena, اُمور طبيعيه
Undoubtedly,	يقيناً - بلا شك	Of everyday occurrence, مُتداوِل
Indications,	اثر (اثر)	To picture, تصوّر کردن
Greatness,	بزرگي - عظمت	A time when, زماني که در آن
Perfection,	کمال	Means, وسيله
Civilization,	تمدن	To enjoy, تمتّع کردن (از)
Age,	دوره	To imagine, تصوّر کردن
Nowadays,	درين ايام	Antiquity, عهود عتيقه

Whereas in reality,	حالانکه —	Neighbouring,	مجاور
	در صورتیکه	Weeks,	هفته ها
It is not so very many years ago,		Or even,	بلکه
	چند سالی پیش نگذشت	Months,	ماهها
Inter-communication,	مخابره	Were requisite,	لازم بود









